IMPRESSIONS OF A LAYMAN

RALSTON J. MARKOE

From the Bishop of Duluth.

THE BISHOP'S RESIDENCE.

Duluth, Minnesota.

October 20, 1909

My Dear Mr. Markoe:

I thank you for the copy of your book; it is both interesting and useful to get a layman's view of the Clergy. Your hints are valuable and your words of advice to the younger Clergy are words of wisdom.

I am yours sincerely,

(Signed) † JAMES McGOLRICK.

Ralston J. Markoe, Esq.

From a Venerable Missionary Priest among the Indians.

Elizabeth, Minn., October 28, 1909

Dear Friend:

Enclosed please find two dollars for your excellent and very interesting book. I hope it will do much for the benefit of our Holy Religion.

With best regards to you and your brothers, and to your father and mother.

I am Yours

Sincerely in Christ,

(Signed) IGNATIUS TOMAZIN

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Very truly yours
Ralston J. Sparkes

Dedication.

To Mary Immaculate, "Our tainted nature's solitary boast," O Clemens, O pia, O dulcis Virgo Maria, this volume is most reverently and lovingly dedicated in the hope that under her powerful patronage it may become an humble instrument Ad Majorem Dei Gloriam, and that it may tend, at least in some slight degree, to lighten the burdens of some of the devoted and self-sacrificing clergy into whose hands it may chance to fall.

Ralston J. Markoe,

White Bear Lake, Minnesota.

The Feast of the Assumption of Our Lady,
Anno Domino, 1909.

Errata and Alterations.

Page 6, fourth paragraph, first word read Laym*a*n.

Page 7, third paragraph, seventh word read *seem*.

Page 52, end of second paragraph, read *Ad Majorem Dei Gloriam*.

Page 52, tenth line, seventh word read *over*.

Same page, eleventh line, sixth word, read *under*, and omit the words *in a semicircle*, and also the words *the bow upwards* in the following line.

Page 53, fifth line, third word, and on page 108, fifth line, fifth word read *I*bi.

Page 54, thirteenth line, after the word "ten" read *spaces between the*.

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CHAPTER VIII.

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SOME OF THE AUTHORITIES CONSULTED ARE THE FOLLOWING:

St. Ambrose; St. Francis de Sales; St. Alphonsus Liguori; St. Ignatius Loyola; Quadrupani; Montalambert; de Maistre; Mgr. Gaume; Dupanloup; Thebaud; Butler's Lives of The Saints; Dr. Lingard; Lancaster's History of England; Ruskin; Marion Crawford; Meagher; Bullen; Preusse; Histoire Universelle, Rohrbacher; U. S. Department of Agriculture; The Holy Scriptures; Leo XIII; Pius X.

INTRODUCTION.

The writer of the following pages is the son of a convert, who, for a number of years, was an Episcopal clergyman. He writes as an American whose family, in this country, is as old as the Republic, and was among those who were instrumental in the founding of the Republic. His life has been devoted to the professions of law and civil engineering, partly to each separately, and partly to both conjointly. He is now in charge of the construction work of the New Cathedral of St. Paul, Minnesota.

In a country like ours, where the church is just emerging from the missionary stage of her career, clergymen are frequently placed in difficult and trying positions, amid surroundings new and entirely unfamiliar, with no opportunity to ascertain existing conditions before being required to take the helm and direct the local Barque of Peter.

In older countries, as well as in the larger centers of population in our own country, these difficulties are almost unknown, as a priest is for a time usually associated with others familiar with the surroundings and existing conditions, giving him the advantages of the navigator who makes his first voyage to unknown seas with a seaman who knows the soundings, currents, submerged rocks and anchorages.

Laymen has had the fortune or misfortune to visit most of the states of the Union, besides several foreign countries, and to remain, for a longer or shorter time, in many different parishes and dioceses under varying conditions with excellent opportunities for observing the methods by which many

different priests have been successful in their parish work, and it is with a view to giving other clergymen the benefit of the experience of these successful ones that this book is written. Moreover, as it is written from a layman's point of view, it may present the subjects treated of in a somewhat new light which may have its advantages.

In those matters peculiarly within the scope of the professional training and experiences of the author he has no hestitation in speaking "as one having authority," while on subjects pertaining more especially to spiritual matters he merely sets forth methods which have been successfully followed by other clergymen which seem to commend themselves as worthy of consideration. No untried theories or original ideas are advanced, as every thing described has had a practical, successful test somewhere.

As to those remarks which may seems to savor somewhat of criticism of the clergy or their methods, they simply state the expressed views of the laity in such cases, and may be of use as showing the impressions made upon the laity under such circumstances.

The reflections and meditations at the end of the volume may contain suggestions upon lines of thought somewhat new in point of view to the reader.

While this work is intended primarily for clerical readers, whether students or priests, it is believed that it will be found of interest and value to the laity also.

CHAPTER I.

The Arrival of the New Priest.

In some European dioceses every pastor of a parish is required to keep a record of all the established customs and devotions of the parish and a duplicate of this record is kept among the archives of the diocese where the ordinary has ready access to it. When a new priest arrives at a parish his first duty is to make a careful study of this record and so familiarize himself with all the customs and devotions of the parish, and under no circumstances is he allowed to make any innovation or change without the express permission of the ordinary.

If such a system existed everywhere, how many difficulties and fatal misunderstandings between pastors and their flocks might be avoided. As it is, in a great many instances in the United States, a new pastor arrives at his parish full of zeal and with many plans for the improvement of the parish, and too often he proceeds to put these plans into execution with little or no knowledge of the history, traditions, customs or feelings which have actuated the parishioners in the past, and consequently, with the most exalted motives, he may run counter to every thing that is nearest and dearest to the hearts of his people. In this way, again and again, friction has arisen resulting in estrangement between pastor and flock which paralyzes the work of the parish and results in most serious injury both

spiritual and temporal, sometimes doing harm which is irreparable, or which it may take years of suffering and sorrow to remedy; in the meantime, causing the loss of many souls to Our Holy Mother the Church.

In one case a most devoted priest, by his own labor, had surrounded his church and parsonage with a perfect bower of trees, vines and flowers, and by over a quarter of a century of patient toil and care had made his garden a marvel of beauty, the pride of the entire parish and an object of admiration to all beholders, besides providing a profusion of flowers for the altars, and, from the grapes, making an abundant supply of altar wine for Mass, and supplying candles for the altar from the wax made by his bees.

A temporary change of pastors brought in a new arrival who felt no interest in gardening, and who ruthlessly cleared away arbors, trees, vines, shrubs and flower beds, leaving a barren waste where one of the most beautiful gardens had been.

Later on, when the former pastor was restored to his old parish, he was heart broken at the devastation that had destroyed the fruits of the labor of a life time, and he and his parishioners never recovered from the chagrin and disappointment that a short change of pastors had made possible.

In another case successive pastors played at a game of cross purposes, one destroying what another had built up; one neglecting or suppressing devotions or church societies which had been laboriously developed by others. The consequence of this constant change of pastors with ever changing policies and methods, and the want of a parish school, was that many families were lost to the faith, with very little prospect that any of them would ever be reclaimed, and more

than once this particular parish was reduced to a state of financial bankruptcy from which it was only redeemed by other pastors with better management and more business-like methods.

Innumerable souls have been lost to the faith because their pastors were so unfortunate as never to have come into close touch with their people, and because frequent changes made it possible for one pastor to undo the work of his predecessors. In one case a priest in charge of two parishes lost almost all of both of them, but happily he was succeeded by another pastor who was most successful in reclaiming them.

Any peculiarity of dress or manner in a new priest is quickly noticed by the people, and there have been cases where a priest was refused recognition as a priest because he did not wear the usual Roman collar. A priest in a Southern city, who was a very popular preacher, before going into the pulpit always gave some little attention to his toilet, such as arranging his hair or adjusting his wearing apparel, etc. This led to many remarks about him, which were by no means complimentary, and did not tend to augment respect for him. Another priest dressed in a manner quite out of keeping with the usual clerical attire of Catholic priests in the United States, and this, with other personal peculiarities, led some very devoted Catholics to believe and say that he was crazy, which was by no means calculated to increase confidence in him or strengthen his influence for good.

As the causes for such unfortunate impressions and comments are so easily avoided it is much to be regretted that they should ever be allowed to exist.

The Pastoral Residence.

Parishioners take a commendable pride in the residence of their pastor; yet any thing which approaches to the appearance of luxury tends directly to raise a barrier between pastor and people and they often bitterly resent being called upon to pay for articles in the priest's house which go beyond decent comfort, or which much exceed the average furnishings of the homes of the parishioners, and even where the priest has abundant private means, and provides these things at his own expense, they tend to estrange his people.

There are very successful priests, who, upon their arrival at a new parish, begin systematically to get into close touch with all the parish church societies, as well as individuals. By making a regular visitation of each family, as soon as possible after arriving, a knowledge is quickly gained of the true conditions existing; as to who are the leaders in good works and of the societies, and who exert an influence over others for good or for evil. In this way the history of the parish is learned, with its customs, prejudices, the difficulties to be overcome, improvements needed, its financial resources, and the amount of support and co-operation that may be relied upon in the work to be done.

Many prudent priests have learned, by mature experience, to be cautious—not to attempt any new work or introduce any innovations until this careful, house to house visitation has been made, after which the pastor is in a position to make his calculations as to what is needed, and what he may undertake with good prospects of success.

On the other hand, a pastor who undertakes any work in a parish new to him, without this careful study of existing conditions, labors under the greatest disadvantages, and is in as unenviable a position as a man in a strange part of the country who attempts to go about with-

out enquiring the way. He is pretty sure to find a bridge washed out here; an impassable stream there; a swamp some where else, or the road blockaded by fallen trees in another place, and after losing his way, and much time, with a good chance of meeting with accidents more or less serious, he has to go back to where he set out, enquire his way, and begin over again, after having all his calculations upset by annoyances and obstacles which might have been entirely avoided by merely enquiring the way at the outset.

In some parishes, where there are two or more priests, care is taken never to remove both at the same time, and some parishes in charge of religious orders, or "regular clergy" make it a rule to have an incoming priest invariably arrive some months, at least, before the departure of the outgoing priest. This is a wise safeguard against sudden changes in policy or methods as the new priest is associated with his predecessor long enough to become thoroughly familiar with the manner in which matters have been conducted, before assuming charge as pastor, in the meantime having an excellent opportunity to study any needed changes or improvements, and the prospects of success when undertaking them.

Not long ago a parish priest undertook to remove some furniture from one parish building to another, contrary to the wishes of his people, with the result that it led to violence so serious that it terminated in a riot which had to be quelled by the police. It is scarcely necessary to say that "Layman" has no sympathy with such behavior by parishioners, and this incident, by no means an isolated one of its kind, is referred to merely to show how deeply the people may feel in such matters, and how bitterly such innovations are sometimes resented.

The priest who recognizes the fact that the parish belongs, not to the pastor, but to the people; that it is their

money, not his, which has purchased every item of parish property; that their sacrifices and self denials have made it possible for the pastors to do whatever has been done in the past, and that whatever is to be done in the future is for the benefit of the parishioners, rather than the pastor, and can not be done successfully without their hearty co-operation, has found the key to unlock the hearts of his people, and is in possession of the "Elixir of Life" that will give vitality and permanence to the parish, and he has the "Philosopher's Stone" that will enable him to turn everything he touches into gold, and he will never have cause to complain that his people do not co-operate with him to the utmost, with their hands, their hearts, and their money, in everything that he undertakes.

This is the great secret of the success of some priests, although some of the most successful, if asked about it, would be quite unable to lay down any rule, and are quite unconscious that there is any secret of success.

There was a parish, where years ago every pastor, no matter how well meaning, zealous and experienced he might be, was unable to remain long, or accomplish more than a very little good. The cause was one more common than some persons might suspect. In a number of parishes there are to be found a designing individual or clique, determined to rule the pastor and the parish for their own selfish purposes, and failing in this, to discredit the pastor and sacrifice the parish, if necessary, to carry out their plans. Much prudence and tact, with great determination of character, are required to escape such snares, as the offenders almost always act as "wolves in sheep's clothing" and assume an air of exalted piety. But the wise priest, who has gained the confidence and good will of his parishioners, will generally have little trouble in detecting such imposters and tearing off their mask and rendering them

harmless for the future, for they will always be known at their true value by some of the best of the parishioners. But the priest not familiar with his people generally, who tries to stand alone, relying upon his own judgment, without securing the co-operation of his people, can scarcely hope to stand against such schemers, and will usually fail.

The Priest's Housekeeper.

It is surprising how much a priest's housekeeper can do to mar or make the success of a parish priest. A flighty, young woman, by a want of appreciation of the responsibilities of her position may do much harm, and probably but few priests ever know how much scandal results from having a young woman as a housekeeper. The old canon law on this subject is explicit, and no priest can afford to have a young woman in his house as a housekeeper. Where the priest's mother is a suitable person, and is so situated as to be able to take charge of his house, especially if the priest's revenues are sufficient to enable him to allow his mother to employ a cook, this may be an excellent arrangement.

A good housekeeper is of much value to a pastor, especially in rural parishes. She may be, and often is, a veritable encyclopedia of information about parish matters. Always knows the hours of services; where the priest can be found when wanted; does much of the work required of a sacristan in other cases; takes an interest in the altar boys and helps to keep them in the line of duty; reminds the priest of his meetings with societies and individuals, and of his other engagements; can make the responses for Mass when there is no one else to do it; rings the bell in case of need, and some of them, in the past, have led the choir and played the organ.

Such a housekeeper as this is a treasure beyond price; can do a world of good; will be immensely popular with the parishioners, and will always have all the help she needs from plenty of willing hands, whenever there is extra work to be done about the house or church.

Probably the ideal arrangement for a priest's household is to have a middle-aged married couple in the house, the woman as housekeeper, and often the man can continue his usual occupations, and besides, as return for his board, or perhaps for a small compensation, he can be of much use in looking after the fires in church and house in winter, take care of a horse and cow, and do considerable work in a garden in summer, and if unoccupied in winter, make himself generally useful in many ways.

Cathedral Chapters.

In the old Catholic countries of the world the ordinary of a diocese is aided in his work by the canons attached to the Cathedral and who compose the Chapter of the Cathedral, and much of the routine work of the administration of a diocese is attended to by them, thus relieving the ordinary materially of a considerable part of his burden and enabling him to devote more time to the matters which must be attended to by him in person, and the time of the canons, the members of a Chapter, is fully occupied, as they may fill positions of importance in addition to those having special reference to the administration of the affairs of the diocese, such as acting as chaplains to hospitals and religious houses, professorships in ecclesiastical colleges, etc.

In this country, in a number of the more important archdioceses and dioceses, there is excellent material from which to organize regular Cathedral Chapters of Canons who might consist of the Vicar General as Dean; the Chan-

cellor of the diocese; several professors of ecclesiastical colleges; chaplains of religious houses, or eleemosynary institutions; some of the leading rectors of parishes at the episcopal see, and, as honorary Canons, to be called in upon special occasions of ceremony, or as consultors in special cases, some of the more experienced rural Deans. In this way there would be enough Canons in constant attendance at the Cathedral to take part in the regular offices of the church, and to add dignity and solemnity to the services on the great feast days.

If "Layman" may be permitted for a moment to assume the roll of a prophet he will take the liberty of predicting that within the next few years a number of regular Cathedral Chapters will be duly organized and on duty at some of the leading archdiocesan Cathedrals, and he sincerely hopes that this will be the case, as a number of zealous ordinaries are well nigh crushed beneath the weight of labors that might be shared in part, at least, by the Canons attached to the Cathedrals, and now that the Canon Law is being codified and made applicable to this country, and judging of the future by the past progress of the church in United States, there appears to be ample ground for this confidence.

CHAPTER II.

Architectural and Engineering Hints.

The erection, alteration or overhauling of parish buildings is often a sore trial to both pastor and people, yet nothing can be simpler if a few well defined rules are kept constantly in mind.

In the first place, usually a priest is not much of a business man, and it is not to be expected that he should be. From early boyhood most priests have been at the school or seminary, surrounded by persons completely cut off from business habits or associations, with no opportunity to acquire a practical knowledge of business.

At the outset, as a civil engineer, who has devoted considerable study and time to building operations, let me warn my readers, that a local carpenter or builder, or even an experienced contractor, is not likely to be much of an authority on church architecture, nor upon the economics of parish buildings; and the same may be said of the parishioners in general, no matter how shrewd they may be as professional or business men, or successful farmers. A mechanic or merchant is no more likely to be a reliable authority on church architecture than is the lawyer or doctor on dogmatic theology or aeranautics.

Therefore, first of all, in building matters of any importance, do not go to some one who ought not to be expected to know about them, but to some one who should know, namely an architect and engineer; for the design is the affair of the architect, and the structural features

that of the engineer, and either you or the architect, or both, must go to him, sooner or later.

First of all, before taking up the time of either architect or engineer, have at least a general idea of what you propose to do, as this will save both time and expense.

If you have in view a church building, how large a congregation have you to accommodate? If you have obtained a complete census of your parish you know its present number. Then, by an examination of the parish records, if they have been properly kept, and a comparison of the views of the older, faithful members of the parish, you can make some estimate of its probable rate of growth in the future. But of this no positive knowledge can be had, for the population of the United States is an ever shifting one, and families come and go to such an extent that no one can tell how many there are likely to be in a year or two, and sometimes unforseen contingences arise which upset the most careful estimates. In one case known to "Layman" a public corporation condemned the homes of more than half the families of a parish, took their property and compelled them to move away, thus reducing the membership of the parish by more than half in a very short time.

On the other hand a weak parish may be annexed to your parish, or your parish may be divided, or absorbed by another parish, but you can usually obtain information as to the likelihood of most of these contingencies from the ordinary of the diocese or his vicar general or chancellor.

Having ascertained as nearly as you can the number of persons to be accommodated in your church, if you then multiply the total number of your prospective congregation by five it will give you the number of square

feet required for seating capacity exclusive of sanctuary, side chapels, vestibule, belfry, sacristy; but it will include space for the aisles, and this will give you something to work upon when you go to consult the architect. But before doing this it is well to consider what building material is available, for when you are ready to go to the architect he will design your building for any material that may be decided upon. If you are in a newly settled country, where lumber is much below the average price for the country generally, it will be the cheapest as to first cost, but in any case it will be the most expensive in the long run, as you will have insurance and repairs to pay for from the day it is done, and today there are but few localities where it will pay to build even the most temporary buildings of lumber, for they deteriorate rapidly, are always liable to destruction by fire, and involve continual expense for insurance and repairs.

If good gravel or sand are available concrete will be much the cheapest to build of, and although many builders and architects do not consider it a suitable architectural material, as a matter of fact, there is no material that lends itself more readily to all kinds of decorative effects, at minimum cost, than concrete, besides which it is absolutely fireproof, does not deteriorate from the effects of the weather, and improves in quality for many years after it is built, saving all expense for insurance and repairs. All kinds of columns, arches, moldings, with the most elaborate decorations, can be built of concrete at much less cost than of any other material.

In cases where the materials for concrete, sand, gravel or crushed stone and cement would have to be hauled the same distance as other building materials, the cost will generally still be considerably in favor of concrete,

and this material, one of the oldest in the world, is bound to occupy a most important place in future building operations in this country, especially in those requiring great strength and durability with the least first cost.

Building in Sections.

As it often happens that it is not possible, at the outset, to build a suitable permanent church, it is very desirable to be able to build a part only of the permanent structure in such a way that it can be added to without the necessity for incurring the expense of taking down any part of it; in other words, it will often be the greatest help to put it up in successive sections, under one comprehensive plan, which may be added to until the building is complete. In this connection the plan which accompanies this will be found advantageous, as this is a problem which has puzzled many pastors and architects, and it will be seen how easily the plan lends itself to construction in successive sections. Each subdivision marked with a large capital letter being susceptible of construction, in the order of the alphabetical arrangement of the letters, the dotted lines showing where temporary walls are to be erected if the work is suspended at those points. And any one or more of these successive sections may be erected according to the means of the parish, yet at each successive stage of the work a building will be available which may be conveniently used until further additions are made, and when the whole is complete a building of ample size for the wants of the parish will have been provided.

It will be observed that in the beginning the building may not face the East in accordance with correct rules of ecclesiology, but when completed as far as the nave and the two arms of the transept it will face in the proper direc-

tion, and as the permanent sanctuary, the sacristy and the parsonage are successively added each will be completed in accordance with the design of the building as a whole, and work may be done in proportion to the means available until all is complete, and the material taken from the temporary walls as they are removed can be turned to account in the later building operations. If the entire building is to be of reinforced concrete, the bricks may be embedded in the concrete, for which they are quite suitable, if of good quality, and not placed so close together as to run any risk of leaving unfilled voids between them when the work is done.

After preliminary information has been obtained from all available sources as to the material most suitable under existing conditions, but before deciding upon anything finally, the architect or engineer, or both, should be consulted, and their decision in this matter should control after being fully informed as to conditions.

Before any expense is incurred upon the building, the building site should be surveyed by a thoroughly competent and reliable surveyor or engineer, unless a certificate of such a survey is already in the possession of the pastor or lay trustees, and the title to the property should also be examined and a written opinion as to its condition obtained before spending any money upon the building, as these are preliminaries of vital importance which should never be neglected, no matter what any layman may say as to the title or survey.

In a number of states of the Union what is known as the Torrens System is in force. This is a provision of law under which title may be passed through the state, which guarantees the title, thus doing away with all risk of future complications in regard to it. Wherever this law is in

operation its aid should invariably be invoked, as nothing is worse than to have any question arise regarding title after money has been spent in buildings, and this precaution is well worth all that it costs, which in fact is never very much in any case.

When having the property surveyed, levels should also be run showing the difference in elevations of the different parts of the property if it is not quite level, as this will save time and expense for the architect when preparing his plans, and this information is essential to enable him to treat the matter intelligently. It will not add much to the cost of the survey. The plat should show the points of the compass, the difference in elevations, if they amount to much, and should also state the character of the soil and give the drainage facilities available, if any are in existence, as these points are all material and must be definitely settled before the plans can be properly prepared.

Acoustics.

The acoustics, or facilities for carrying sound in a building, depend much more upon the shape of the structure than upon its size, and with proper precautions a very large building may have better acoustic properties than a much smaller one built without due regard for acoustics. The shape best adapted for carrying sound is that which approaches nearest to a circular tunnel or elongated arch, and the nearer the approach to this shape, usually the better will be the acoustics, yet under certain conditions a considerable departure may be made from this without seriously impairing its acoustic properties. The great Baptistry at Piza is shaped like an enormous bechive, the result of which is that owing to its height and the great ease with which sound may be carried there are echoes

which would defeat any attempt to have music in it. A building in the form of a cross has some great advantages from an acoustic point of view, as the nave as well as each end of the transept forms an excellent gallery for carrying sound, therefore if the pulpit and choir are located near the intersection of the nave and the transept excellent results may be obtained. A due regard for these considerations will enable one to arrange so as to secure good acoustic properties. But in those cases where they are found to be defective, it often happens that the difficulty may be overcome much more readily than might be supposed.

If it is found difficult for one preaching in the pulpit to fill the building much may be accomplished to remedy the defect by merely having a properly constructed sounding board over the pulpit at about eight feet above the floor of the pulpit. The sounding board should be perfectly plain on the under side with nothing in the way of pendents hanging down around the edges, although decorations on the upper side may be as elaborate as may be desired, without affecting the sound. If the sounding board, which should be not less than seven or eight feet in diameter, is not found sufficient to overcome the difficulty, a great improvement may be effected by merely stretching wires from the outer edge of the sounding board radially over the heads of the congregation, horizontally, and attaching the far ends of them securely to the church walls. A very few of these wires will often produce a marked improvement, but, after a thorough, practical test, they may be increased in number until the desired improvement is effected. By painting them of some neutral tint they may be rendered practically invisible to the congregation.

Church Furnishings.

During his studies preparatory to his admission into the episcopal ministry the father of "Layman" was deeply interested in ecclesiology, or church architecture and symbolism, and was one of the founders of the "New York Ecclesiologist," a periodical devoted to the publication of the results of a very thorough study of the old churches of Europe, and many of the volumes comprising this publication are still in his family and available to the author, and at a later date may possibly be given to the reading public in a condensed form in another volume, but the subject is far too extensive for further treatment in this work.

In a number of churches in different parts of the world the parsonage is connected with and immediately adjoining the church. Besides being a great convenience to both pastor and people, this has other important advantages that will be dwelt upon more fully under the heading of the Sacraments.

In many churches the pews are both inconvenient and uncomfortable, which is always unfortunate, and tends to throw an obstacle in the way of attendance at the church services, besides rendering it more difficult to give undivided attention to the services or devotions in progress, and it is just as easy to have them built correctly as not. The following simple rules are founded upon principles of natural philosophy, observation and experience in a great many churches:

The top of the seat should be sixteen inches above the floor at the front edge and fourteen inches at the rear edge. It should be sixteen inches wide from front to back exclusive of the thickness of the back of the seat, which should be eighteen inches high. The distance from the

back of the upper edge of one pew to the back of the corresponding part of the pew in front of it should be thirty inches. The seat should be rounded off at the front edge. The top and bottom of the back should pass through a line at right angles with the seat. The back should be curved inwards, that is convex to the occupant, with the centre convex or curving one inch from a direct line, that is on a radius of two feet nine inches. Such a seat will be comfortable for persons of all sizes, being adjusted for persons of medium size, and it will be found suited for children as well as adults.

Kneeling benches should be six inches high at the top, above the floor, and eight inches wide. The supports under them should not exceed three feet apart from center to center, and those near the ends should never be more than two inches from each end.

The kneeling benches should be set on the floor with their rear edges six inches in front of a line dropped down from the front edge of the seat of the pew. They should be securely fastened to the floor in this position and should always be arranged to tilt up forwards so that when the occupants are seated they should never rest their feet on the top of the kneeling benches, as by this arrangement their upper side is always kept perfectly clean and free from any dust or dirt that may be brought in on the feet, and they will never be displaced, as they are securely fastened in place. They will also be turned up when persons are entering or leaving the pew, thus affording the use of the entire space between the pews for walking on instead of being compelled to walk on, or stride the kneeling benches, when entering or leaving the pews.

Each support for the kneeling bench should be attached to a strip of wood resting on its edge on the floor, which strip in turn runs forward of the kneeling bench with its forward

end secured to a block fastened to the floor by means of a bolt running through the block and the strip, as shown in the cut of the kneeling bench. This forms a hinge upon which the kneeling bench is turned upwards and forwards, getting it close under the rear edge of the pew in front and entirely out of the way of persons entering or leaving the pew to which it belongs. This strip running forward should be 13 inches long, with the bolt running through it horizontally one inch from its forward edge, which should be rounded to allow it to be turned upwards when the kneeling bench is tilted up.

Seats in the sanctuary should always be arranged on the sides and in rear of the altar, and not in front, as is so often the case in this country, forming a semi-circle or occupying three sides of a square, and they should be in the form of stalls, or permanent seats, not removable, no seats ever being in front of the altar excepting upon special occasions, such as for the bishop or archbishop when administering Confirmation; or facing the altar, near the middle of the sanctuary, for a wedding couple, in which case there should also always be kneeling desks for them to kneel on. And in a Cathedral seats are used in the sanctuary in front of the altar during the blessing of the Holy Oils and Chrism on Holy Thursday.

The high altar should be well forward from the rear wall of the sanctuary with plenty of room for seats around in rear of it. These seats in the sanctuary are occupied by the clergy and altar boys, who compose the only true, liturgical choir admissible, choirs in any other part of the church being improper and irregular.

The organ should be at one side of the sanctuary or behind the alter, and never in an organ loft at the other end of the church. It should be so arranged that the keyboard is in the

sanctuary where the organist, who should always be in surplice and cassock, may sit and see all that is going on, either directly or by means of a small mirror placed in front of him on the organ at the proper angle. These are substantially the arrangements found in properly equipped churches in Catholic countries, which are certainly the correct models to follow in such cases, but strange to say these arrangements are more commonly found in non-Catholic churches in the United States than in Catholic churches.

Super-altars, especially on the main altar, are irregular, although quite common in this country, like many other departures from the proper system in such matters. There should be nothing on the main altar but the crucifix, the six tall candlesticks for High Mass and two or four smaller candlesticks for Low Masses. Two for a priest; four for a bishop or archbishop, and six for the Pope only.

For Benediction the specified number of candles are also placed on the high altar, and, of course, there may be a tabernacle there also for the Blessed Sacrament, although in many of the great Cathedrals of the world there is a special altar for the Blessed Sacrament, which is not usually kept on the high altar.

When there are many candles for Benediction on the high altar, or for a great feast day, the effect of different heights produced by altar steps or super-altar may be obtained by having candlesticks of different heights. And if there are flowers on the high altar the same effect with them may be had by using vases of different heights; in this way there is nothing lost by not having super-altars.

The front edge of the sanctuary floor should extend one foot forward of the sanctuary railing, and the railing should be two feet high. In a number of churches the sanctuary railing and steps are so badly arranged as to

be very distressing, and some times positively dangerous to any one but an acrobat or an athlete. The second step from the rail, that is the first one below the projecting edge of the sanctuary, should also be one foot wide to allow of proper support for the feet of persons when kneeling at the railing.

Confessionals in many churches are so arranged as if the one purpose in view were to throw every possible obstacle and difficulty in the way of penitents desiring to enter them, instead of making it as easy as possible to approach to the Tribunal of Penance. They are closed over at the top and the entrances are enveloped with heavy curtains which are most effective for retaining all the foul air previously breathed by other penitents, and which render it impossible to know whether the priest is in attendance or whether the compartments for penitents are occupied or not. This arrangement is unsanitary as well as most inconvenient, although it is much easier to make them both sanitary and convenient, and many a priest has waited in such a confessional for penitents, while they waited outside for fear of stumbling upon other penitents who might be inside, and then at other times penitents have waited patiently in the confessional for the priest to hear them when there was no priest there at all.

With all due respect to such arrangements they appear to be in utter defiance of common sense and a complete subversion of the purposes for which confessionals are intended, which "Layman" presumes are for the purpose of enabling us poor sinners to get to confession, and not to keep us away from that sacrament of Divine Mercy.

The simplest, and undoubtedly the best arrangement, is that adopted in an important church in New Orleans, and in a number of European churches, which consists merely of a seat against the wall for the priest with a partition on

each side of him with the usual grill or grating, a small kneeling bench on each side for the penitent, and nothing more whatever, no doors, no curtains of any kind. Experience in such confessionals shows conclusively that the secrecy of the confessional is in no way impaired by this plan, and it has the great advantage of enabling everyone to see at once whether a priest or penitent is in the confessional, and certainly no arrangement could be more sanitary.

If curtains are insisted upon, they should certainly never come nearer to the floor, at the bottom, than a foot and a half, and there should be nothing in the way of a door in the compartment for the priest, so that every facility possible may be given to enable persons to see at once whether priest or penitent is in the confessional. The confessional should always be entirely open at the top to allow of a perfect circulation of air. This also secures greater secrecy as the sound of the voice rises more readily than it travels horizontally. The curtains would be still better arranged if they were looped up at one side, merely leaving them hanging down diagonally so as to hide the head and shoulders of the penitent, as this facilitates ingress and egress, especially for women.

The curtain for the priest's compartment, besides extending only to two feet from the floor, is better divided in the center and looped up at the sides so that he may always be plainly visible to all persons wishing to go to confession, but with his head hidden.

The kneeling benches for penitents should be set diagonally across the floor of the compartment for penitents, and should be three-cornered in shape, as shown in the sketch, enabling the penitent to half face the priest. The kneeling bench should be six inches high. The support for the arms of the penitent should be placed in a similar posi-

tion, but should be cut out towards the center in a rounded shape, so as to be eight inches wide, and it should be two feet six inches above the floor.

There is no advantage whatever, and considerable disadvantage, in having the floor of the confessional raised above the usual level of the floor of the church, and to have it raised is inconvenient and more or less dangerous, especially for the feeble or those with poor sight.

To prevent the crowding about the confessional, which is so unseemly, disedifying, and often works great hardship upon waiting penitents, there should be a railing close in front of the benches at the sides of the confessionals which should extend along the walls of the church as far as space will permit. The end nearest to the confessional should be attached to the confessional, and the entrance to the confessional should be placed transversely to the row of seats for penitents, as shown in the sketch, and the side walls towards the front should be arranged to swing as a door, yielding to slight pressure from inside, but with no means of opening it from the outside, or front. In this way penitents can approach the confessional from the proper side only, and can only enter in their turns, after securing seats on the benches for penitents, and others from the body of the church cannot crowd ahead of them out of their turns, as has so often been done, sometimes resulting in entirely depriving of the sacrament persons who had been waiting patiently but whose time was limited.

Excepting in the smallest of churches with very light bells the belfry should always be built up from the ground and never rest upon the building. It may be a tower adjoining the building and connected with it, or entirely separate, as is the case in Piza, where the celebrated "leaning tower" is the belfry, and in a number of other churches in Europe. But if connected directly with the church

building the room at the bottom of the tower will be found useful in many ways. There have been cases where the jarring and vibration from the ringing of a bell resting upon the church has nearly destroyed the building.

In designing steps, a good proportion between the risers and treads may be obtained by using this formula: Twice the riser plus the tread should equal twenty-five; thus twice a seven-inch riser is fourteen, which deducted from twenty-five leaves eleven, the proper width of the tread; with a six-inch riser, twice the riser is twelve inches, and twenty-five minus twelve is thirteen inches, the width of the riser; with an eight-inch riser twice the riser is sixteen, which deducted from twenty-five leaves nine inches, the width of tread, etc.; always using twenty-five as the standard.

Where church doors are made to swing either way, as is often the case, there should be enough glass in the upper part of the door to allow persons on either side to see anyone on the other side, as without this precaution there will frequently be accidents from persons on one side being struck, more or less severely, by those on the other side opening the door unexpectedly and swinging it in the faces of persons coming the other way.

All church doors must open outwards, as this is a necessary precaution to guard against accidents in case of crowds or panics, and in some states it is very properly required by law under penalties more or less severe.

Church Decorations.

Although susceptible of many other subdivisions, decorations may be divided into three principal classes, namely, mural decorations, consisting of frescoes, ornamental capitals of columns, statues and reliefs, all of which are permanent in character and always remain in place; regular decorations, which are always used for special oc-

casions such as great feasts, which may include banners of church societies, banners of the Sacred Heart and the Blessed Virgin, the Papal banner, the National flag, certain groupings of candelabra with candles or lamps, etc., which are always seen on all great feasts of the church, and special decorations, such as altar covers for the various seasons of the year, with ante-pendiums of corresponding colors, flowers, wreaths, garlands, hangings or festoons of varying colors, according to the different seasons of the year, such as black for Good Friday and all funerals, blue and white for festivals of the Blessed Virgin; yellow and white, the Papal colors for celebrations referring particularly to the Holy Father, as his jubilee feasts, etc.; purple for Lent and Advent and Rogation days; red for feasts of martyrs or of the Holy Ghost, etc. A complete color scheme for covers for the altars, when service is not going on, ante-pendiums, hangings on the sanctuary railing, showing through from the front and being between the railing and the communion cloth, with hangings of corresponding colors for the greatest feasts festooned upon the walls of the building, all have a fine and impressive effect. Flowers according to the season and the means available of those in charge.

It is taken for granted that every church will have its crib and Christ Child at Christmas time and a duly appointed repository for the Blessed Sacrament for Holy Thursday.

In regard to mural decorations, in a number of the old Cathedrals of Europe all along the outer walls near the top are to be seen Gargoyles, which are monsters of the most grotesque and outlandish kind that the most vivid imaginations could devise. Of course these represent evil spirits fleeing from the holy place within. They are so ar-

ranged as also to serve as eves troughs through which the water from the roof or cornice is discharged through the mouths of these monsters. Work of this peculiar kind constitutes a distinct branch of sculpture, and whether on the outside of the buildings or on the inside as decorations for capitals of columns or cornices, most remarkable effects are produced by the simplest means. Ruskin, in his Seven Lamps of Architecture, gives a number of illustrations of instances in which from three to five lines produce the entire features and expression of a face, indicating any emotion, such as devotion, joy, sadness, terror, exaltation, etc. In like manner in frescoes wonderful effects are produced by equally simple means.

The writer has watched a specialist in this line painting a camp scene by night showing the camp fire, with the reflection of the firelight shown on the forest trees near by, with figures standing by, either of Indians or hunters, with their tents, and the moon appearing with its silvery light over the tree tops. All this was done, so as to produce the general effect in a most striking manner, within fifteen or twenty minutes. Scene painting for theatres belongs to this class of work, and one standing for the first time on a stage, within a few feet of the scenery, is often entirely unable to form any idea of what the scene is intended to represent, while by walking out into the auditorium, he at once sees it all plainly.

It is related that the officials of a city called for artists to execute a statue to be placed upon a high pinnacle, and that two sculptors appeared, each with his statue, one of which excited only laughter in the committee, as it appeared to be an entire failure, while the other one was so beautiful as to arouse their admiration at once, but the one whose work was about to be rejected called upon the judges to have them placed upon the pinnacle where they belonged, and then

pass judgment upon them. When this was done the fine one was entirely obliterated by distance, while the coarse one came out in all its perfection, and was promptly accepted.

Baron de Hubner, an Austrian nobleman, while visiting a Japanese gentleman in Japan was entertained by him with little paintings which he executed upon ordinary dinner plates, and which consisted of not more than five or six strokes of the brush, but which appeared distinctly as a man on horseback, etc.

Many of Gustave Dore's illustrations are excellent specimens of this class of work, the general effect being produced in a very striking manner with but little attention to details. In churches, especially where the work is high up or at a distance from the spectators, much time and expense may be saved by this class of work, which will give far more satisfactory results than if done by a first class artist who has not made a specialty of it.

During a visit to a little town in the state of Iowa the writer was much impressed with the great beauty of the frescoing in a church there, which consisted of what might be styled sunset tints, most exquisitely blended and evidently the work of an artist far above the average. Upon enquiring of the parish priest about the work he learned that it had been executed by a very talented artist from Saxony, who had come to this country during the Columbian exposition at Chicago, and whose services the priest had been fortunate enough to secure to decorate his church.

The purpose of these remarks is to call attention to the important fact that for special work specialists should be employed, and that it is far better to wait some time to secure the services of competent artists than to employ the services of persons who have not qualified themselves for such work, and to show also that by very simple means, such

for instance as those employed by the artist painting the woodland scene, the Japanese gentleman, scene painters, and the sculptors who produce such marvelous effects with three or four lines, much better results will be obtained than by paying for a great expenditure of time by persons incompetent to properly execute such work.

For festoons, garlands, wreaths, etc., for wall decorations, by having hooks securely inserted in the walls of the church near the ceiling at certain intervals, these decorations may be very easily arranged in a great variety of ways. Other hooks should be inserted in like manner much lower down and within easy reach of the hand of one standing on the floor. Stout cords should be thrown over the upper hooks and lead down to the lower ones. By this means festoons or other similar decorations may be raised up the wall to any desired height, and garlands, wreaths, draperies for festoons, etc., may be secured in place with very little trouble, and they may be single, double or treble, or even more if so desired, and most beautiful effects may be produced in this way with a minimum amount of work or trouble and it would be difficult to imagine anything more suitable for decorative effects which may be varied almost indefinitely, by having for instance, wreaths or flowers used in connection with garlands of evergreens or drapery hangings of colors specially suited to the occasion.

A strong hook of larger size may in like manner be inserted in the ceiling of the sanctuary in a central place by means of which a number of festoons may be raised and grouped together, their ends being secured by the cords before described to points along the walls of the sanctuary. In this way decorations may be used as elaborately as taste may suggest and means will permit, and by having all permanent mural decorations arranged with a view to this

kind of special decorations perfect harmony between the two kinds may be so provided for that everything will go to make up one consistent and most beautiful whole.

In closing this subject it is well to call attention to two important facts. First, church architecture is sui generis, and an architect may be thoroughly competent to design a building as a dwelling house, for a business block, a warehouse, or even public buildings, such as court houses or other similar buildings, yet he may be entirely incapable of designing a correct church building, therefore, if possible, an architect who has made a specialty of church buildings should be selected, as ecclesiastical architecture is a specialty.

Second: In letting bids for construction work, the right should always be retained to reject any or all bids, as it is far from advisable always to accept the lowest bid, yet, by inviting responsible and competent contractors only to bid, this risk may be reduced to a minimum.

CHAPTER III.

Heating and Ventilation.

Heating.

In regard to heating the church and other parish buildings the only sure way to be safe is to deal with a thoroughly reliable firm, after careful enquiry, taking special care not to be unduly influenced by interested parties, and then enter into a contract with a written guarantee that the heating plant will raise the temperature to 70 degrees with an outside temperature of thirty degrees below zero, and that at least one-half of the purchase money is to be withheld until after a test of fully ninety days during mid-winter weather. This is the only guarantee that is worth having and any responsible firm will make this arrangement, possibly requiring you to pay interest upon the amount withheld, until it is finally paid, although, of course in cases of the furnace turning out unsatisfactory you will not only be under no obligation to pay any interest, but in no case should any further payments be made until the heating plant is made to come up to the specified requirements.

In milder climates of course a much less severe test will suffice, but in any case an actual test as above mentioned should be insisted upon, the requirements as to temperature being adjusted according to the climatic conditions.

Where the church is small, and the available means very limited, stoves may be made to answer very well for a temporary arrangement. In Bismarck, North Dakota, where the winter weather becomes intensely cold, a parish priest

showed the writer his heating arrangement with great satisfaction, and it certainly was ingenious, although exceedingly simple. The church was a wooden building of medium size in the form of a Latin Cross. The walls were not beam filled, that is they were not closed at the bottom by masonry, which left them open to the cellar between the outer sheathing and the inner lath and plastering, consequently warm air in the basement would rise between the inner and outer walls. The floor was a single thickness of matched boards. In the basement, centrally located, was situated what is called a box stove, an old fashioned wood stove of cast iron long enough to take wood of half the length of cord wood, or two feet in length; over the stove was an arch of tin connected at the top with a tin cylinder leading to a register in the floor over it. The effect of this was that a portion only of the heat radiated from the stove was gathered into this pipe and conducted through the register into the church above. The remaining warm air from the stove was diffused under the floor, part of it working through it, and a considerable part of it rising into the openings between the plastering and the outer weather boards. The pastor assured me with much confidence that with this simple and inexpensive arrangement he was able to keep the church comfortably warmed in the coldest weather, and the writer saw it in February and it was certainly very comfortable then.

For large buildings a hot water plant has a number of advantages, and is probably the least expensive way to heat a building, but when the building to be heated is a church or school building this plan has the serious disadvantage that, if neglected when not heated, as would be the case for several days each week in a church or school building, it may lead to accidents by attempting to get the fire under way with frozen water in the pipes or boiler and may re-

sult in costly disasters or even in personal injury or loss of life. In view of these facts probably the hot air furnace will be found the most reliable and satisfactory. But whatever kind of heating plant is installed the janitor should be thoroughly familiar with the proper handling of it, as upon him depends the comfort of the congregation and the safety of the property. To this end it will pay the pastor well to acquaint himself with the management of the plant and its operation as this will enable him to judge whether or not the janitor is getting the best results at the least cost to the parish. In this matter it is good economy to pay a good janitor a good price for his services as he will always save much more than the difference between his pay and that of an incompetent man who may cause great expense to the parish and yet obtain the most unsatisfactory results.

Management of the Heating Plant.

In this connection a few general rules will be of use to those not used to managing a heating plant.

To begin with, the building should be warmed according to the thermometer, and not according to the calendar, and an attempt to begin warming the building at a certain season of the year and to do without artificial heat at another certain time is most exasperating to those who have paid for fuel to properly heat the building, and no rule can be laid down except to keep it properly warmed at all times.

In the first place, if you can see your breath in the building it is altogether too cold, yet it should not be as warm as a dwelling house as the congregation come to church in their overcoats and wraps which are usually kept on. Moreover where the attendance is as good as it should be the temperature always rises about ten degrees after the congregation has come in, therefore a temperature of between 55 and 60 before the church is filled will be about right.

A thermometer should be kept hanging in the church, not far from the main entrance and the janitor should be required to have the temperature up to at least 55 before the time for service. In very cold weather it will take from 12 to 24 hours to get it up to this temperature, and a little common sense and practical experience are necessary to know how long beforehand to light the fire, and it is always better to err on the right side than on the wrong side, and nothing can be much more provoking than to buy fuel and then have the church unfit for occupancy on account of the cold, to say nothing of the illness that results from this cause, for the cold air inside of a building, improperly warmed, is far more injurious than a much lower temperature outside.

If the fire is lighted too late the church will become warm after the people have left it, and the fuel will have been wasted, as it is of no use to have the building comfortable on Sunday night and Monday morning when there was a freezing temperature while the people were there, and this is by no means a rare occurrence. Wood and soft coal must be supplied often and they require frequent poking, but hard coal must have exactly the opposite treatment. For this reason a man who has worked as a steam engineer or fireman is likely to make a poor manager for a hard coal heater, as he will be apt to attempt to apply the methods required for soft coal and wood to the hard coal, and this can only result in failure and waste of money to the parish, and most unsatisfactory results, and one who has been accustomed to soft coal or wood will have to unlearn all that he had previously learned and reverse his methods.

With hard coal, when the fire has become well lighted, the furnace must be filled up full of coal which must be allowed to burn until it is all in a bright red glow, it must then be shut up and let alone, as it will then continue to

give out its maximum heat for about eight hours, if it is good anthracite coal. It must then be refilled, the ashes well shaken down and allowed to burn again until all red. If allowed to burn up after it becomes red, it will soon turn to ashes and give out but little heat.

It should never be forgotten that the first effect of putting hard coal into a furnace is to dampen the fire and lower the temperature, until it burns up red again, therefore no coal should ever be supplied to the furnace within one hour at the least before the congregation is to come in.

At night, if the fire is to be kept in until the next morning, it must be supplied with fresh fuel and then as soon as it is seen that it is well lighted, but before it burns up red, it should be closed up and left until morning, as the object then is to keep it burning as long as possible with the least consumption of fuel, unless the weather is so severe that it is necessary for the janitor to remain up a good part of the night to keep it going, and this is some times necessary, but it should be remembered that there is not the slightest need of attending to it longer than to get it into a red glow and shut up, after which it will require no further attention for about eight hours more. If left for the night, after being properly filled up and well lighted, but not allowed to become red, it will be found in excellent condition in the morning, when it should be well filled up again, shaken down and treated the same as the day before.

To put in a small quantity of hard coal at a time, instead of filling the furnace full, is merely wasting the coal, for when put on in this way it burns up without giving more than the minimum of heat, and the only time when this should ever be done is when the fire is very low, when a very little coal should be put on and allowed to burn up

until it is strong enough to stand a good shaking down, which would put out the fire if done when it is very low.

Under no circumstances should air from inside the building be allowed to enter the furnace to be warmed and run through the registers again to be breathed by the congregation. Such an arrangement is vile and unsanitary, and should be prevented at once by the local health officer most uncompromisingly as it is a most prolific cause of spreading every kind of contagious disease, as it is simply breathing the air that has previously been exhaled from the lungs of others.

For a hot air furnace, the air should always be brought in from outside through a pipe or box for that purpose, and this source of supply should never, under any circumstances be cut off. It is a great mistake to suppose that a building will warm up more quickly with this fresh air box shut off, for exactly the reverse is the case, although a little judgment is required to know just how wide open it should be. The best way to test this is to have one person below who alternately opens and closes the air box, a little at a time, while another person above stands over a register and gives signals to the one below as the air rising through the register becomes warmer or cooler, and when it is giving the greatest amount of heat it should be left as it is. By a little practice it will be found that as a general rule it should be left open to about the same point, and when this is ascertained a mark should be made on the slide so that it may be readily set at that point, if it has in any way been changed. For great changes in the weather it should be tested again as before described.

There should be two of these fresh air boxes, one on each side of the building, and the one towards the point from which the wind blows, the one on the windward side, should always be left open and the other closed, as the entire success

or failure of heating the building may depend upon this, as is often the case. The water tank in the furnace must always be well supplied with water.

It must not be forgotten that to warm the building there must be a circulation of air, without which it will be very difficult, or even impossible to warm it. For this purpose there must be outlets for the air as well as a source of supply for outer air. These outlets should be near the floor and should always communicate with pipes that lead up through the wall to the top, or, better still, well above the roof.

As warm air rises, and cold air falls, the coldest air will always be found along the floor, but as this will be warmer than the outside air, when the building is warmed, it will rise through these ventilators near the floor and escape into the outer air being constantly replaced, inside the building, by the warm air rising through the furnace registers in the floor.

Furnace registers should always be placed near the windows and doors, with at least one near the main entrance as these are the places where warm air is most needed to counteract the cold air that comes in through the windows and doors.

The furnace should always be placed as near as can be to the center of the building, and low enough to allow of a considerable rise in the hot air pipes between the furnace and the registers in the floor above. The hot air pipes should be as nearly as possible of the same length, and each should be provided with a damper as it will be found that there is a tendency for some pipes to carry more hot air than others. This can be equalized by means of these dampers, by testing the supply of hot air rising through the different registers as before described for the fresh air boxes.

If there is any danger of water in the basement, proper provision should be made for drainage, as a furnace would soon be damaged and finally destroyed by standing in water.

If the furnace room can not be drained it may be protected from water by having a good cement floor with cement walls rising well above the highest level to which the water can rise. This work should be done by a competent and reliable man and fully tested under a responsible guarantee, during at least one wet season.

If these precautions are properly attended to, there will be no disappointments, and the furnace will be found the most satisfactory, reliable and sanitary way to heat the building, especially if it is only heated a part of the time.

A plant heated by gas, gasoline or oil will be found much the most convenient to manage if suitable furnace and fuel are available, but no experiments should be tried with this, and in no case should it be installed excepting upon a ninety-day practical test during cold winter weather before being more than half paid for, and all available information should first be obtained from the most reliable disinterested sources as to comparative first cost and cost of operation before being accepted under any conditions.

In the spring and fall of the year, when the sun is shining brightly, a church building can often be made quite comfortable by merely opening the windows and doors some time before the service begins, while the same building would have the vault-like chill of a cellar if kept closed up, as is very often done.

Ventilation.

Intimately associated with heating, yet entirely distinct from it, is the important subject of ventilation. Unfortu-

nately many persons, otherwise intelligent, confuse these two and this leads to much injurious mismanagement, as a room may be intensely and insufferably hot with the air fresh, perfectly pure and sanitary, or it may be unbearably cold with the air foul, poisonous and most dangerous to health. Perhaps there is no subject of such great importance to the general welfare which is so little understood as ventilation. This word is derived from ventus, the wind, and simply means a wind or current of air circulating through a room. Where this takes place a room is ventilated and sanitary. Where this is not the case, the room is ill ventilated and a menace to health.

The reason for this is that air that has been breathed and exhaled from the human lungs is poisonous until it has been diffused in atmospheric air, when it again becomes fit to breathe. Unless air that has been breathed is replaced by atmospheric air death will follow. Therefore the more persons there are in a room, the sooner they breathe all the air there is in it, unless a sufficient supply of fresh air from outside is admitted to replace what has been breathed. A person shut up in an air tight coffin or casket is soon smothered to death, that is he is poisoned by the air that he had previously breathed. A room that is shut up so as to make it air tight is exactly like a coffin, excepting that it takes longer to breathe all the atmospheric air in it because it is larger, but if kept shut up tight until all the air in it has been breathed death will result as surely as in a coffin, only it will be longer deferred.

From the foregoing it will be seen that temperature has no direct connection with ventilation.

Air that has been breathed, when it first leaves the lungs is usually warmer than atmospheric air, then it rises when first exhaled from the lungs, therefore when it is not necessary to warm a room or building, the best way to ventilate

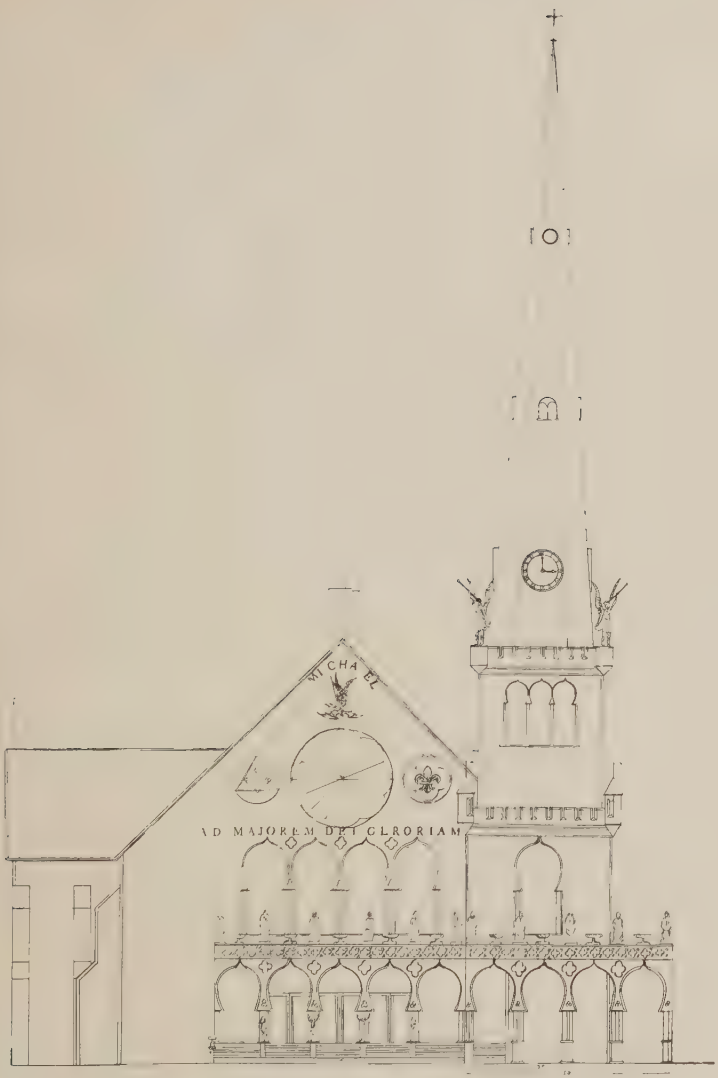
it is to open windows or other openings at the top, above the heads of the occupants as in this way the foul air will escape and leave the room more quickly than in any other way. But in cold weather, when necessary to warm the room, this would allow the warm air also to escape, which would not do.

After air that has been breathed leaves the lungs it gradually cools off until it becomes of the same temperature as the other air in the room; but it is charged with poisonous gases from the lungs which make it heavier than the other air as soon as it becomes equally cool; therefore, not long after being breathed, it sinks to the floor where it piles up like an invisible snow drift, unless it is drawn out of the room, and as soon as it piles up high enough to be again breathed into the lungs it causes a feeling of heaviness and drowsiness, often accompanied by much distress and irritation in the throat, some times also causing headaches. If this experience is often repeated it leads to throat and lung troubles, coughs, colds and fevers. In this way diseases are communicated from one person to another, and many deaths may be traced to this cause.

By having ventilators near the floor, as described under the head of heating, this poisonous air will be carried out of the building, being constantly replaced by pure, fresh air warmed and admitted through the furnace registers. In this way the warming and ventilating work automatically and perfectly harmoniously, putting an end to the sickness and death which result from unventilated buildings far more frequently than is generally understood.

Under no circumstances should the ventilators in a church or other public auditorium be closed while it is occupied, and far from interfering with the proper heating of the building, ventilation materially aids the warming process as previously shown.

Where facilities or means are lacking for the introduction of regular ventilators, a very simple substitute may be provided at a trifling cost by preparing strips of board two inches wide and just as long as the window sashes—as shown in the cut. These are slightly beveled at one end to allow them to be placed across the opening for the window, under the bottom of the lower sash, resting on the sill, with the ends between the sash stops. The lower sash is raised before the strip is put in place, and the sash is then let down on top of it. This entirely closes the opening under the sash, but as the sash is raised two inches higher than usual a narrow opening will remain between the upper and lower sashes, in the form of a letter "S," through which the air may enter, but only in an upward direction, thus preventing direct draughts. By having this arrangement used always only on the side of the building away from the wind, it will have but little effect upon the temperature, and will be a decided help to heating the building where a hot air furnace is used. These strips should always be secured by a cord, one end of which is fastened to a small staple or eye bolt near one end of the strip, and the other end fastened in like manner to the window sill or casing. Otherwise they will soon be lost or mislaid. By covering these strips with felt or narrow pieces of blanket they may be made to prevent any cold air from entering under the sash.



Cathedral Facade.

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CHAPTER IV.

Symbolism.

The symbolism should by no means be overlooked as it will forever be an object lesson to all who see it if properly attended to.

First: The building should face the east, that is the finished structure should have the sanctuary at the east end, that the congregation may face the east when in the church.

Second: The baptistry should be in a tower or in a subdivision of the vestibule with a separate entrance from outside so that the persons to be baptised may enter the baptistry without first going through the church proper, as by baptism we are admitted to the church, and to neglect this would be to overlook a most important symbol of our Holy Religion.

Under the heading "Suggested Symbolism" are gathered together many different symbols and object lessons which have probably never been grouped together in one building, but which are to be found, some here, some there, in various parts of the world, and while to get so many of them into a single building may seem very difficult or impossible, as a matter of fact they could all be used without adding materially to the cost of a building, although to have all the work suggested executed in the best style could be made to cost almost any amount of money.

Among the oldest cathedrals of Europe there are a number that have been in use for hundreds of years, but upon which the work to cover the complete scheme of deco-

rations has not yet been fully carried out. Therefore, the fact that a suggested scheme of decorations for a church building can not be carried out for a number of years, or even during several generations, should not be considered sufficient ground for condemning it, and as time goes on, and one generation succeeds another, it is well that each should have an opportunity to add something to the grandeur and beauty of the church, and there will always be pious individuals and church societies ready, from time to time, to contribute something in this way, especially if the complete scheme of decoration is known in the parish so that attention may be occasionally called to it. Moreover as there is no influence so powerful as example, the fact that the name of a father or mother appears as the donor of a stained glass window, or an altar, a statue, or other article in the church, will stimulate the children, and the later members of church societies to emulate the good example of their parents and predecessors by contributing something towards this good work so pleasing to Almighty God and so edifying to Christians.

Suggested Symbolism.

The church faces the east, with the sanctuary at the east end of the building, and the congregation facing the rising of "The Sun of Justice."

The Baptistry is at the west, or entrance end, of the building, in the tower to be known as the "Children's Tower," with a separate entrance from the outside, so that it may be entered without passing through the body of the church, as admission to the True Fold is had by means of Baptism. On the Baptismal Font is a statue of St. John the Baptist baptising Our Saviour, who himself set us the example of being baptized. On the Font the inscription "Suf-

fer the little children to come unto me, for of such is the Kingdom of Heaven."

A window with a painting of St. Agnes, the child martyr, and another window with a painting of St. Rudolph or Rodolphus, another child martyr.

Also an altar with a fresco over it representing the dedication of the Blessed Virgin in the temple.

On the front of the altar a painting or relievo of Christ blessing the little children, with the words "Unless ye become like unto these little ones ye shall not enter into the kingdom of heaven."

Eight front steps to the porch recall the Eight Beatitudes, and each is inscribed with one of them.

Five arches at the entrance to the porch recall the Five Wounds, and over each is an illustration showing one of them, and also, 1st, The Sacred Heart; 2nd, The Crown of Thorns; 3rd, The Lance, Ladder and Sponge; 4th, The Hammer and Nails; 5th, The Cross and Crown. ("No Cross, no Crown.")

In front of the columns supporting the Moorish arches further from the center are two great statues of St. Bernard dogs with casks hanging from their necks; they typify fidelity, and also charity and self denial as illustrated in the lives of the monks from whom they take their name.

In front of the supporting columns nearest the center arch are two statues of stags with their tongues lolling out and their heads thrown forward, illustrating the saying "As the hart panteth after the fountains of living water," etc. These four figures should be very large and of bronze or aluminum.

Above the porch, in a row, separated by mullions only, are four windows, the south one with an illustration of the Prodigal Son carousing at a banquet; the next, showing him

feeding with the swine; the third, his return to his father's house; the fourth, his father entertaining him at a banquet.

Over these four windows there will be a rose window with paintings of angels soaring in a circle with the Light of the Divinity reflected upon them on the inner side of the circle, as if shining with great brilliancy from the center.

On the front of the building, under the gable and over the rose window, will be alto relievos, of very large size, of St. Michael casting Satan out of Heaven, St. Michael in aluminum and Satan in bronze, and underneath these the words "Mi Cha El," and above them, in a semicircle, the bow upwards, the words "Ad Majoram Gloriam Dei."

The three entrance doors to the church represent the three persons of the Blessed Trinity, through whose Grace alone we are permitted to enter the church; and the middle door will have a bas-relief representing God the Father creating the world, with the words, "Creator Mundi."

The north door will have a carving or relief showing the good Shepherd with the lamb upon His shoulders with the words, "Pastor Bonus."

The south door will have an illustration of the Holy Ghost as a dove with light shed from Him to enlighten the world and the words, "Lux Vera".

Over each door, on the outside, in very large letters, will be the word "Sanctus," and over the north door the word "Dominus;" over the center door the word "Deus;" and over the south door the word "Sabaoth."

These doors also represent the Triune Church, and the inside of the north door will have an illustration of the martyrdom of St. Stephen, representing the Church Militant; the south door a representation of Purgatory, the Church Suffering, and the center door an illustration of Heaven, the abode of the Church Triumphant.

Inside the church between the middle door and the foot of the center aisle will be a statue of St. Peter kneeling and receiving the keys from the Savior who is standing, resting upon a large pedestal, with the inscription, facing the door, "Ubi Petrus, Ubi Ecclesia," and at each side of the pedestal a holy water vase made of a large sea shell. Near each side door a statue of an angel holding a similar holy water vase with the words "Lavabo Inter Innocentes."

The building is lighted by twelve principal windows, six on each side of the nave, representing the Twelve Apostles through whom we received the Light of Faith, and each will have a painting of one of them and an inscription of one of the articles of the Apostle's Creed, and also an inscription of one of the Twelve Fruits of the Holy Ghost.

Beside these windows will be seven spaces on each side, the lower part of each of which will be occupied by a fresco or an alto relievo of one of the Stations of the Cross with the regulation cross.

The roof is supported by ten columns against the walls in commemoration of the Ten Commandments upon which the church is founded. Each column rests upon a square pedestal six feet high; each panel facing the entrance of the church is inscribed with one of the Commandments. On the panel of each pedestal facing the nave is a figure or group of figures typical of the Commandment inscribed upon it.

For the First Commandment, a child kneeling in prayer.

For the Second Commandment, an angel singing, and holding a scroll with the words, in large letters, "Hosanna in Excelsis."

The Third: A priest giving Holy Communion to two children, a boy and a girl.

The Fourth: A little boy kneeling before his father whose hands rest in blessing upon his head.

The Fifth: A mother nursing her child.

Sixth: Mary Magdalen kneeling at the feet of the Saviour, wiping them with her hair.

Seventh: A woman giving alms to a beggar man lying on the ground with his crutches.

Eighth: Christ before Caiphas. False witnesses vociferating.

Ninth: A bride and groom kneeling and receiving the nuptial blessing from a priest.

Tenth: A little girl sitting on a stone under a tree, spinning with a distaff, and watching a cow and a calf, typical of thrift and contentment.

In the upper parts of the ten principal windows, over the paintings of the apostles, will be the following scenes from the Old Testament, with the events in the New Testament foreshadowed by them:

1st. On the right as you face the altar, and nearest the entrance doors; Eve being tempted by the serpent. On the left, opposite to it; the Virgin Mary with her heel resting on the head of the serpent.

2nd. On the right: The tree of Life; opposite to this, the Crucifixion, (the wood of the Cross) which an old tradition says was made from the wood of the identical tree of Life from the Garden of Eden, which was found buried in the ground on Calvary where it had lain from the time our first parents were expelled from Paradise.

3rd. A representation of the Deluge, and opposite to this a baptismal font with a child being baptised. By the Deluge the human family was destroyed, and by the waters of Baptism the human family is regenerated.

4th. On the right: Jonas emerging from the mouth of the whale. In this connection it may be well to state that the ridiculous yarn so learnedly told by many ignorant persons, that the throat of a whale is too small to swallow a

man is without the slightest foundation in fact. The mouth of a whale is about twenty-five feet long, over one-third the length of the whale, which is about seventy feet long for a full sized cacholot or sperm whale, and the throat is large in proportion, and abundantly large for swallowing a man with ease. For a full statement on this subject see "The Cruise of the Cacholot," by Bullen, who was some time later elected president of the Authors' Association of New York, a book describing very graphically the methods of taking whales some thirty or forty years ago. In Kensington Museum, London, there was, and probably still is, a fine cross section of the body of a whale, taken from nature, showing the enormous size of the throat.

Opposite to Jonas and the Whale, a picture of the Resurrection.

5th. On the right Isaac carrying the wood for the sacrifice up the mountain side. Opposite, the Carrying of the Cross.

6th. On the side of the south transept facing the sanctuary, Joseph being sold into slavery by his brethren. On the north transept, facing the sanctuary, the Kiss of Judas, betraying the Saviour for thirty pieces of silver.

7th. On the side of the south transept facing the west, Joseph with his brethren kneeling before him. Opposite, Jesus sitting as Judge at the Resurrection.

8th. On the south wall of the sanctuary, Melchisedeck presenting bread and wine to Abraham. On the north side of the sanctuary, a Chalice with the Sacred Host above it surrounded by a group of adoring angels.

This system of symbolism is beautifully carried out by illustrations of events from the Old and New Testaments in some of the great churches of Europe, notably in St. John Lateran of Rome and in Notre Dame and the Sainte Chapel in Paris, and in the cathedral of Seville in Spain.

The lower six to eight feet of the sanctuary wall should be painted to represent the sides of a tent, like the walls of the tabernacle while the Hebrews were upon their wanderings, which also suggests that we are merely sojourners here, on the way to our permanent home in Heaven.

Two steps leading up to the sanctuary rail may be employed to remind us that man consists of a soul and body; of the two natures of Christ, earth and Heaven; that we live on earth to gain Heaven.

The sanctuary railing is a type of the barrier between Heaven, the Eternal Holy of Holies, the Sanctuary, and earth, the body of the church.

On the sanctuary gates will be the words "Sanctus Sanctorum," and on the communion rail the words "Come to me all you who labor and are heavy burdened and I will refresh you."

The sanctuary gates recall the gates of Heaven through which we must enter to enjoy Eternal Happiness. The "Gates Ajar."

The seven steps up to the sanctuary, are each inscribed with the name of one of the Seven Sacraments; one of the seven Gifts of the Holy Ghost; one of the seven Dolors of the Blessed Virgin; one of the seven Spiritual Works of Mercy, and one of the Corporal Works of Mercy, and one of the seven Virtues opposed to the seven Deadly Sins.

The three steps to the main altar are each inscribed with one of the Theological virtues: Faith, Hope and Charity.

In front of the main altar, several inches from it, and supported at the top, bottom and at both ends, will be an oval shaped panel with a painting, or a wood carving in basso relievo, of the Last Supper; above the panel, in the middle, the I. H. S.; near the upper corner, at the gospel side of the altar, the Lamb living yet slain, resting upon the Book with the

Seven Seals; in a similar position, at the epistle side, a pelican feeding her young with her own blood. Around the edge of the panel will be carved or painted bunches of grapes and garlands of wheat.

The top of the altar will be a plain table, without steps, but will have a tabernacle patterned after the Ark of the Covenant with angels' wings as described in the Old Testament. This should be made of silver or aluminum.

The tabernacle door will have a small painting or relievo of The Agony in the Garden. Under it the words, Deus Amoris.

The four columns of the sanctuary, supporting arches over it, have statues of the Four Evangelists, each with its typical figure, the ox, the eagle, the lion and the man, with alto relievos on their bases representing the Four Cardinal Virtues; Prudence, Justice, Fortitude, Wisdom and on another face of the base, alto relievos representing the Four last Things to be Remembered: Death, Judgment, Heaven Hell.

On the epistle side of the sanctuary steps, a bronze lion lying down with head bowed towards the altar with an aluminum lamb lying beside him and leaning against him, "The lion and the lamb shall lie down together."

On the gospel side of these steps Jesus as a very small child caressing a hyena who leans his head affectionately against His breast; a leopard who licks His left hand, and a tiger crouching and licking His feet. The child in aluminum and the beasts in bronze. "As a little child He shall lead them."

At the north end of the transept, three on the end and one on each side, the Five Glorious Mysteries of the Rosary.

At the south end of the transept, three on the end and one on each side, the Five Sorrowful Mysteries of the Rosary.

On the five panels of the sanctuary ceiling the Five Joyful Mysteries of the Rosary, the group of angels over the stable serving as the third.

On the center reardos, the stable of Bethlehem, the Holy Night, with a group of angels singing and bearing a very large scroll with the words "Gloria in Excelsis Deo et in terra pax hominibus bonæ voluntatis." The angels will be upon the center panel of the sanctuary ceiling over the stable.

On the reardos, gospel side, the shepherds with their flocks and shepherd dogs advancing towards the stable.

On the reardos, epistle side, the Magi with camels advancing towards the stable with the star of Bethlehem shining overhead.

Over the bishop's, or archbishop's throne, a Christian death bed with the guardian angel and satan present; receiving the last Sacraments. Under it the words "In Manibus Tuis Domine commendo spiritum meum."

Over the celebrant's seat the Last Judgment. Under it the words "Sanctum et Terribile Nomen Ejus." These last five to be paintings, as also the fifteen mysteries of the Rosary.

Over the Blessed Virgin's altar a fresco of the Immaculate Conception with sun, twelve stars, and moon, and above it the inscription, "Magnificat Anima Mea Dominum."

At the front of the altar, on a panel similar to that on the High Altar, will be a wood carving in basso relievo, or a painting, showing an empty tomb with lilies growing out of it.

The three steps of the altar in the Blessed Virgin's chapel will be inscribed with the three invocations of the Angelus and the Regina, and the three steps of St. Joseph's altar will

be inscribed with the Three Eminently Good Works, Alms Deeds or Works of Mercy, Prayer, Fasting.

At the north end of the chapel of the Blessed Virgin may be a statue and shrine of St. Vincent de Paul, or other saint with a suitable space allowed for it.

Over St. Joseph's altar, a fresco of the Flight into Egypt, and over it the inscription "Ite Ad Josephem."

At the front of St. Joseph's altar, a panel like that on the Blessed Virgin's altar, with a similar carving or painting of a rod with lilies growing from it.

At the south end of St. Joseph's chapel there should be a statue and shrine to St. Anthony of Padua with a box for offerings with the inscription "remember the poor" and the prayer to St. Anthony, and a brief description of the devotion to St. Anthony's Bread with instructions for making offerings upon the granting of petitions, with blank forms for reporting favors granted, without the names of the beneficiaries, in order that they may be regularly read from the pulpit every month to stimulate this beautiful and most efficacious devotion to this great saint.

In these chapels may also be niches with statues of other saints for which room may be easily arranged on the walls.

There should be a lecturn or reading desk in the sanctuary resting upon the spreading wings of a carved eagle.

The pulpit may consist of six panels, each carved with figures illustrating one of the Six Commandments of the Church.

The First Commandment may be signified by a book marked "Missal."

The Second by the two crossed fishes.

The Third by a Confessional grill or grating, showing through it the hand of a priest giving absolution.

The Fourth, the Ciborium with the Host held over it in the hands of a priest.

Fifth, by a box marked offerings.

Sixth, by a hand placing a wedding ring upon the third finger of another hand. The Six Commandments may also be carved or painted upon the several panels under their respective emblems.

These may be carved and colored very handsomely; or, if means should be lacking in the beginning, they may be very creditably made of composition at a very small cost.

On the under side of the reading desk of the pulpit, in large letters, the words, "Initium Sapientiae Timor Domini" would be highly appropriate.

At the south end of the transept there should be doors like the main entrance doors at the west end of the church, and the entrance doors should be closed at the end of a service and egress be had through the doors at the south end of the transept only to impress upon all that none should turn back in the way of salvation.

At each end of the transept will be large rose windows which will contain paintings of the principal events in the life of Christ, such as the child Jesus disputing with the doctors in the temple; the marriage of Cana; Christ walking upon the water; raising Lazarus from the dead, on the north window; and Mary Magdalen at the feet of Christ and Martha near by; raising to life of the son of the widow of Naim; driving the money changers from the temple; and the miraculous draught of fishes in the southern window.

The church, as a whole, in the form of a Latin cross typifies the cross of the Saviour, and also His Sacred Body, the sanctuary representing the Divine Head, the transept the arms and the nave the trunk of the Sacred Body.

In such a building as this there is contained in permanent monuments, a compendium of Christian doctrine and scrip-

tural history, and every object that meets the eye reminds us of some teaching of the Church, and inculcates a lesson in a way that impresses it upon the mind far more indelibly than any mere word teaching, and every child to whom these objects with their explanations became familiar would have a knowledge of the teachings of the Church far beyond what is usual even among adults who are sincere, practical Catholics, and the habit of seeing these object lessons would so impress them upon the memory that they would scarcely be effaced even by long subsequent absence from them, and this, if the "Impressions of Layman" are correct, is the great purpose of all symbolism.

As progress is being made upon the construction and decorations of such a church as is here described designs by the architect might be used as object lessons and to keep up the interest of the congregation in the work. It would not be much of an undertaking to have these printed in sufficient numbers to have them available for the members of the congregation so that they might be seen, and a certain number be distributed among them for reference.

CHAPTER V.

Business Management of the Parish.

Unless he be a man of mature experience in the business world, or has had charge of parish work for many years, a pastor is seldom a good business man, and it would be most unreasonable to expect that he should be. A priest of mature experience once remarked in conversation with "Layman" in reference to business that he knew nothing about such matters, that he had never had an opportunity to learn anything of the kind, as his early life had been spent at school and at the seminary where his surroundings cut him off from all business training or experience.

The priest who realizes this has overcome more than half the trouble, for he will generally reason that nothing is known that has not been learned. He will therefore go to the proper persons to obtain the required information, but woe to the unhappy one who attempts, single handed, to control the affairs of a parish without having acquired business habits, for he can not reasonably hope to avoid many costly blunders, some of which may be irreparable, and lead to the most serious consequences in both temporal and spiritual affairs.

In a sermon heard by the writer not long after the death of Darwin, a distinguished bishop remarked that it was surprising how often persons were quoted upon subjects of which they never claimed to know anything; that Darwin had often been quoted as an authority in religious

matters, yet he had never claimed that he had made a study of them.

A striking illustration of the value of business knowledge is to be found in the early history of the Archdiocese of Philadelphia where much of the success of the diocese is attributed to the fact that Bishop Wood was a converted Quaker who had formerly been a banker, and whose training and experience enabled him to finance the business affairs of the diocese in a way that would have been impossible to one without this knowledge.

The wise and successful priest carefully and cautiously feels his way in a new parish and learns as much as possible about its financial condition before attempting anything requiring unusual collections or expenditures, and from the outset he will keep accurate accounts of everything quite independently of those kept by the trustees or treasurer.

If he has not acquired sufficient knowledge of bookkeeping at school or college to make him competent to take charge of a set of books for a business house, he will do well, and it will cost him but very little, to have some bookkeeper or merchant in the parish come weekly, or at least monthly, and write up his accounts in due form for him from memoranda kept by him in a small memorandum book. These accounts will be found to be of great and ever increasing value, if they contain every item of receipts and expenditures for the parish, for the priest personally, as well as everything pertaining to the church, the altar, etc., and they will save far more than the trifling expense required to keep them properly written up.

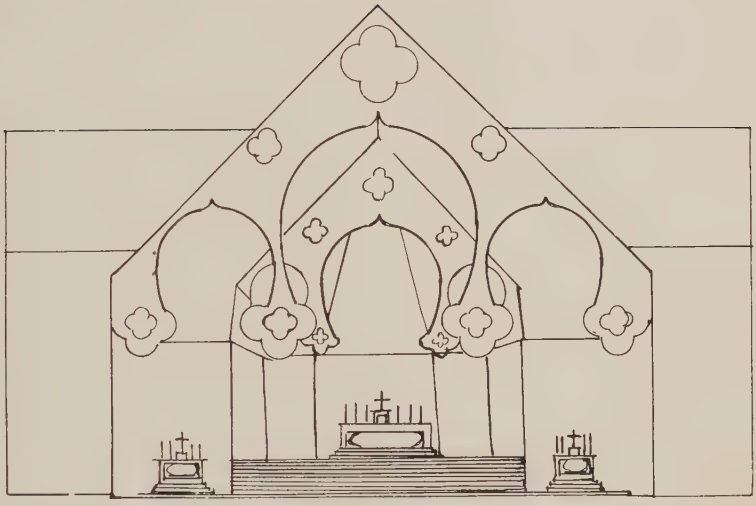
A great advantage of this system of accounts is that the pastor will be able to account for everything involving parish revenues and expenditures, and the value of this can not be realized by anyone until he has had years of experience, and it will not only be a great convenience and satisfaction,

but also a great protection to him to have his personal and parish accounts complete, for it is just as important in the business management of a parish as in any other business, and it would be hard to find any good business man who would be willing to attempt to carry on his business without a full set of accounts.

It is a wise custom, practiced by every careful business man, to take a receipt for every payment of money, and to keep these receipts all filed away in alphabetical order where they can be readily found whenever they are wanted for future reference, and it is a good practice to have duplicate receipts of all payments made by the parish trustees, or by anyone on account of the parish, one copy to be kept by the trustees or person making the payment, and the other by the pastor. In this way, if either set should be lost or destroyed, there will always be a duplicate of it. Suitable alphabetical files for this purpose may be had for a trifle of any stationer.

All papers of importance to the parish or pastor should be filed away in envelopes numbered consecutively, and the papers should be indexed alphabetically, with reference by number to the file envelope in which the paper is kept. Alphabetical indexes for this purpose cost but a few cents.

In this connection "Layman" would very respectfully suggest to parish priests, and to ordinaries of dioceses who may read this, that it would be of great value to each diocese, as well as to pastors and parishioners, to have a Diocesan Auditor, whose sole duty would be to inspect the accounts of the diocese, and of each parish, and to go over all the transactions pertaining thereto; to give whatever assistance may lie in his power in all business affairs, such as acting as intermediary in building matters, in the negotiation of necessary loans for parishes, as purchasing agent for church



Cathedral Interior.

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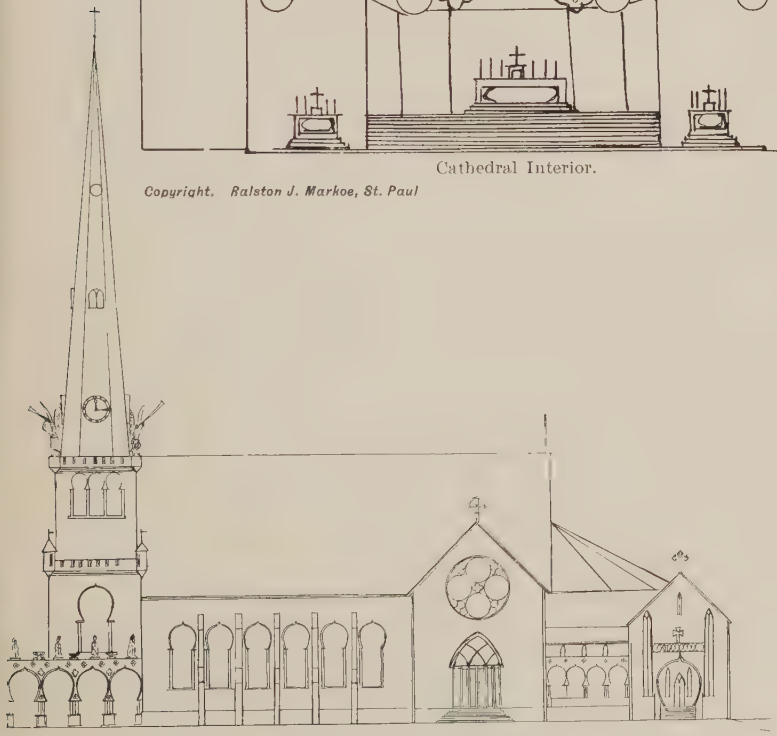

Cathedral Elevation, South Side.

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goods, etc., and as organizer of parish societies. By a very small contribution from each parish, a thoroughly competent accountant and business man could be employed for this purpose, and he would save the diocese and individual parishes far more than was paid to him, even assuming that he was compensated very liberally for his services, and nothing pays better in a business way than to pay first-class compensation for first-class services.

This is a matter of such great importance that the author takes the liberty of urging it most earnestly. In temporal matters the Diocesan Auditor would perform the duties performed in Rome by the Congregation of Apostolic Visitation. It is taken for granted that every pastor will keep proper records of baptisms, marriages, confirmations, deaths, etc., yet there might well be times when an Auditor appointed by the Ordinary for this purpose might be of material assistance to a parish priest, whose records by a predecessor had not been duly kept up or had been destroyed or lost, and required replacing from data difficult to gather; or in systematizing work that had not been previously properly kept up.

No business matter of importance should ever be undertaken without a written agreement executed in triplicate, one copy to be retained by the pastor, one by the trustee or agent of the parish in charge of the transaction, and one by the other contracting party.

In order that contracts may be intelligently entered into it is important to know what are the legal essentials for a valid contract. Most definitions of contracts in the text books are defective. The following may be relied upon:

A contract is a mutual agreement, voluntarily entered into, by two or more duly qualified persons, for a valid con-

sideration, whereby they promise to carry out some lawful undertaking.

From this it will be seen that a contract must be voluntary, that is, not the result of coercion of any kind, whether of "vis major," dire necessity, or otherwise.

The parties must be duly qualified to contract. Minors, persons "non compos mentis," those under duress, are not bound by their contracts, which may be void or voidable.

A contract without a valid consideration is either void "ab initio" or voidable.

A contract contrary to law is not only void "ab initio" but its fulfillment may subject the parties to punishment for infraction of the law.

The breach of a valid contract makes the delinquent liable in damages to the aggrieved party.

All contracts should be in writing, witnessed by two witnesses, a definite time limit specified for their fulfillment, and usually a penalty specified for failure to comply with the terms of the contract, and when intended for record, they should also be acknowledged before a notary public or other officer duly qualified to take acknowledgments.

Deception in any essential feature of a contract renders it either absolutely void, or voidable, at the option of the aggrieved party.

Unless separate performance of different parts of the agreement is specifically provided for by its terms, usually part performance only of a contract imposes no obligation of payment upon the other contracting party.

In construing a contract also, ordinarily it must be taken as a whole, and cannot be considered as to its separate provisions, or subdivisions.

By a due regard for these principles of law governing contracts much trouble and annoyance, and sometimes serious loss, may be avoided.

All contracts should be carefully drawn up, as evidence is not admissible in court to explain the meaning of a contract, but it will be construed according to its grammatical and logical meaning as drawn, unless it be unintelligible without oral testimony, and a contract so poorly drawn as that is liable to lead to trouble and expense, and may be worse than worthless.

Where a parish is incorporated with a board of trustees, the pastor cannot make contracts binding upon the parish without the consent of the other trustees. This consent should always be in writing by having the trustees sign the contract, or by having a record of a resolution authorizing the contract. The proper way is to have both of these, although the pastor or any one trustee may be authorized to make contracts within certain specified limits, as the agent of the parish. But there should be no uncertainty about these matters, as serious complications may, and sometimes have been caused by carelessness or unbusinesslike methods in such cases.

An attempt by a pastor to bind the parish by his own individual act does not bind the parish legally, without the consent of the other trustees, although the pastor may thereby render himself liable. Moreover he may become liable in damages for the non-fulfillment of a contract entered into, without the consent of the other trustees, although he may be incapable of fulfilling the terms of the contract without the other trustees.

On the other hand the pastor may become legally liable for acts of the other trustees, without his consent, if his conduct has been such as to allow others to reasonably imply that he has consented.

An implied contract results from acts which entitle others to assume that consent was given; for instance, where it has been the custom to allow one trustee to act as the agent of the parish in making purchases for the parish, or in transacting other business for it, and this trustee, or other such agent makes purchases, or does other things, which from the previous acts of the pastor and other trustees, may be reasonably considered to be within the scope of his agency, but which in fact were never authorized, the board of parish trustees, or the pastor individually, may be bound by such acts.

From the foregoing it will be seen that all business transactions should be conducted strictly in conformity with business principles and according to the principles of law involved.

The following covers the important features of a good building contract:

Form for Building Contract.

This agreement, executed in triplicate, by and between John Brown, a contractor, of the County of Cook, and State of Illinois, party of the first part, and the Parish of St. Stephen's, incorporated, of the County of La Salle, in said State of Illinois, by its board of trustees, party of the second part; witnesseth:

That for and in consideration of the payments to be made and the covenants to be kept and performed by said party of the second part, said party of the first part hereby covenants and agrees:

First—To erect a church building on lots 1 and 2, of block 8, of Tompkins' addition to the City of La Salle, in said County of La Salle and State of Illinois in accordance with the plans and specifications hereto attached and which are hereby made a part hereof.

Second—To furnish all labor and material for the construction of said building at his own expense, in accordance with said plans and specifications.

Third—To make no departure or deviation from said plans or specifications in any respect whatsoever, unless the same shall have been expressly provided for in writing by supplemental agreement between the parties hereto, and then in so far only as expressly provided for by such supplemental agreement.

Fourth—In case of any change or modification in said plans and specifications by such supplemental agreement to make no extra charge on account thereof, unless such extra charge shall also have been provided for in such supplemental agreement, and then only to the extent of such extra charge so expressly provided for.

Fifth—To complete said building, ready for use and occupancy, within six months from the date of the execution hereof, and in case of failure to so complete said building within said time, to pay to said party of the second part, as liquidated damages for such delay, at the rate of $10 for each day or part of a day that said delay shall continue after the expiration of said time limit.

Sixth—To accept as full compensation for the said construction of said building the sum of $90,000, to be paid in the manner following, to-wit:

Twenty-five per cent of said sum upon the completion of the basement and the main floor of said building; twenty-five per cent upon the completion of the walls of said building up to the roof; twenty-five per cent upon the completion of said building ready for use and occupancy, and the final payment of the balance due, ninety days after the completion of said building.

For and in consideration of the covenants to be kept and performed by said party of the first part as herein-

before set forth, said party of the second part hereby covenants and agrees:

First—To pay to said party of the first part the full sum of $90,000 in the manner hereinbefore set forth.

Second—Every two weeks after construction work upon said building shall have begun to pay to said party of the first part such proportion of the amount to become due upon the completion of the subdivision of work then under construction as shall have been found by estimate approved by the architect to be then due for work actually done, said payments upon such estimates to be made promptly within ten days after the approval of such estimate.

Third—Not to enforce the penalties for delay in said construction work herein provided for when said delays shall have been caused by bad weather, unavoidable accident or other causes beyond the control of said party of the first part, of which due notice in writing has been given to the architect within three days afterwards and approved by the architect. Failure to make any of the payments hereinbefore provided for within the time limits herein specified shall be deemed a cause for delay beyond the control of said party of the first part for a time equal to the delay in making such payments. In case of any such unavoidable causes of delay, the architect shall allow in writing an extension of time for the completion of said construction work equal to such unavoidable delay.

Fourth—To honor all drafts made by said party of the first part in accordance with the provisions hereof, and at the time of final payment hereunder to turn over to said party of the first part all vouchers for payments made for or on account of said party of the first part under the terms hereof.

In witness whereof we have hereunto set our hands and seals this 11th day of March, A. D. 1909.

John Brown,
Party of the first part.

The Parish of St. Stephen's,
Party of the second part.

By its Board of Trustees,
Timothy Congdon, Pastor;
William Thompson, Secretary,
Arnold Kemper, Treasurer.

Witnesses—
Ellen Mabon,
John Smith,

It is but comparatively seldom that contracts are drawn up in this manner, with the proper subdivision of all provisions into numbered sections, yet nothing helps so much to make a contract clear and to avoid confusion in referring to its various provisions, especially where there may be occasion to do so by letter. Therefore the author highly recommends this method which he invariably employs as the result of long experience in such matters, both while engaged in the practice of law, and in connection with his own personal business as an engineer or otherwise.

Receiving Money In Trust.

The clergy cannot be too earnestly warned against the danger of acting as depositories for the savings of their parishioners, without taking every precaution against loss.

In these transactions, above all others, strictly accurate accounts should be kept in due form, so that they may at any time be open to inspection by any one entitled to see them, and receipts should invariably be given and received for all moneys received or paid, and funds so left in trust with the priest should never be invested in stocks or bonds of any corporation, no matter how alluring they may appear, nor, as a rule, in real estate mortgages nor securities

of any kind excepting in United States, state or first-class municipal bonds, and then only upon the advice of a thoroughly reliable and entirely disinterested business man of mature experience in such matters, and under no circumstances should they be sent to trust companies, or unknown bankers or brokers for investment.

If these most necessary precautions had always been observed by the clergy and religious orders many disastrous losses and some frightful scandals might have been avoided.

Trust funds invested in United States, state or first-class municipal bonds are perfectly safe and readily convertible into cash if unexpectedly called for, while other classes of securities are so dependent upon speculation and rapidly varying values and they are liable to such sudden shrinkage or entire annihilation that they should never be tampered with, for the fortunes of even the shrewdest speculators are constantly being entirely wiped out by dealing in such securities, but they being gamblers, are willing, like highwaymen, to take great chances, which are entirely unjustifiable in those handling church funds or the savings of the poor or of widows and orphans.

Where funds are placed in trust with priests, merely for safe keeping, and without expecting any payment of interest, there is no reason why the interest derived from securities such as have been recommended should not go to the pastor for parish work, or to help out a slender income, but no risks should ever be run, such as the clergy are here warned against.

Wills.

As in many cases persons are stricken by illness or accident without a moment's warning, it will often happen that they have made no will or otherwise arranged their

affairs for the protection of their families. In such cases a priest informed in such matters may be of great assistance, and the means of preventing much trouble, and sometimes serious distress. It is therefore very desirable that he should know what are the essential requisites for a valid will, and they are very few, but absolutely necessary.

The following form, in nearly all the states of the Union, will be a perfectly safe one to use. In its non-essential features it is a departure from forms in common use, in so far as it is thoroughly Christian in character, which in too many cases is far from true.

"In The Name of The Father and of The Son and of The Holy Ghost. Amen.

I, William Burnet, now a resident of the Village of Montrose, in the County of Dakota and State of Minnesota, being mindful of the uncertainty of life and the certainty of death, and wishing, in due season to arrange my affairs for the protection of my family, being of the age of twenty-eight years, and of sound mind and memory, do make, publish and declare this My Last Will and Testament in manner following; that is to say:

First—I desire that my funeral be without needless expense or display.

Second—That I be buried according to the rites of the One, Holy, Catholic and Apostolic Church, of which I am a member.

Third—That my pallbearers be practical Catholics.

Fourth—That all my just debts, if any there be, and my funeral expenses be promptly paid.

Fifth—I bequeath my soul to God and my body to my Mother Earth, from which it came.

Sixth—I give and bequeath to the Parish of St. Michael's, in said Village of Montrose, for the benefit of the poor of

the parish the sum of $100 in cash, to be expended by the pastor in the exercise of his best judgment.

Seventh—I give and bequeath to my beloved wife, Elizabeth, all my remaining property, real, personal and mixed, of every description whatsoever, of which I shall die seized; and I hereby appoint her as the sole executrix of this my Last Will and Testament, and I desire that she may not be required to give bonds or security of any kind for the faithful discharge of her duties as such executrix.

Eighth—I hereby revoke any and all other and previous wills by me at any time made.

In witness whereof, I have hereunto set my hand and seal this 15th day of November, A. D. 1899.

WILLIAM BURNET, (Seal.)

The foregoing instrument, executed in duplicate, and consisting of two sheets, was on the date thereof, signed, sealed, published and declared by the said William Burnet, as and for his Last Will and Testament, in presence of us, who at his request, and in his presence, and in the presence of each other, have subscribed our names as witnesses thereto.

Edward Nelson, a resident of said Village of Montrose.

Thomas Williams, a resident of said Village of Montrose."

The essential features of the will are the precise manner of the declaration of the testator recited at the end and the statement of the witnesses, every word of which should be carefully followed.

Any disposition of the property may be made that is desired by the testator, provided that it be not contrary to law.

If the will should be prepared by the priest he should be careful not to provide for any very liberal legacies to the church or charitable purposes, especially if the testator

be very ill at the time, as this might lead to a contest over the will on the ground of undue influence, a contention which would probably be upheld by the court, if any considerable amount were involved. It would therefore be safer for the testator, in such cases, to charge his heirs with the fulfillment of any unusual charitable bequests that he might wish to make, relying upon them to attend to the matter promptly after his death.

At the present time, a very reprehensible custom has crept in, of delaying the reading of the will until after the funeral. This should not be, as it often happens that a testator wishes to make some special arrangements for his funeral, and by this delay his wishes would be defeated.

Avoiding the Necessity for a Will.

All the delay and expense and chances of litigation over a will may be entirely avoided by making conveyances of the property to be disposed of, running to those for whom it is intended. These deeds should be duly executed and kept by the grantor where he can turn them over to the proper parties just before his death, or they may be left with a third party, who is entirely disinterested and reliable, with instructions to deliver them immediately after the death of the grantor, but if there is a long delay between the execution of the deed or deeds and the death of the grantor it would be well to destroy the old ones and execute new ones, as much delay would give rise to suspicion as to the genuineness of the deeds.

In a number of states a husband cannot convey directly to his wife, nor the wife to the husband, but this may be overcome by deeding to a third party who in turn deeds to the other party, but in such cases it should never be forgotten that if at any time before the record of the deeds the third party through whom the title passes should have

judgments recorded against him they would become a lien upon the property, and might cause its sacrifice to satisfy the claim of an entire stranger.

Parish Revenues.

While in this country the principal source of parish revenue in most parishes is pew rents, it is by no means always the case, and other sources of revenue may be made available, but as much reliance will usually be placed upon the pew rents in any case, they will be considered first.

In this matter business and charity should be kept entirely distinct, and there is no need of having a lot of unpaid pew rents. The pastor and trustees, or others having charge of this, should work in perfect accord. At certain fixed periods it should be distinctly understood that all pews will be offered to rent, both those occupied and those not occupied, always giving preference to those in possession, if they are not in arrears, but making it perfectly clear to all that failure to make prompt payment of at least a part of the rent at the beginning of the quarter or month, or within a specified short time afterwards, of say ten days, will invariably be considered as a surrender of the pew or seat. There should be no deviation from this rule excepting in those cases where there has been a definite, satisfactory arrangement made with the pastor or person especially charged with this matter. In the absence of such payment or satisfactory arrangement the pews so situated should always be marked vacant, and in no case should any account be allowed to run on without a definite understanding, as this is unbusinesslike and a positive invitation to carelessness and neglect on the part of the parishioners, such as they would be expected to take advantage of in any other business transaction, and when once the parishioners understand that these matters are being treated in

a businesslike manner they will be as promptly attended to as other business matters, and the constant bickerings that take place on this subject in some parishes will be entirely avoided, as well as the losses of needed revenues from this source.

There should always be a limited number of pews or sittings reserved for those who are entirely unable to pay for them, and these should never be so situated, as by any possibility, to attract attention to this fact, and the matter should be treated as a sacred confidence, never to be known to any but those immediately interested, as some holy persons will always be found in every parish who have by one misfortune or another become unable to pay pew rent, some of whom, not unlikely, in past years have contributed more than their share towards the success of the parish, and to deprive them of the means of attending divine service with decorum and reasonable comfort, because of their misfortunes, would surely be most inconsistent and unjust.

Special Collections.

Where subscriptions for special purposes are called for the matter should be fully explained and carefully canvassed beforehand to ascertain the prospects of success before undertaking them.

If the names of contributors are published, it should be done either by reading them from the pulpit or sanctuary, or by printing lists for distribution in the pews, and where subscriptions are not paid when made this should be clearly shown by marking as paid all that have been paid, for there are always at least a few unworthy persons who will take the credit of having their names appear as subscribers for parish works, and then fail to pay, if allowed an opportunity to do so, but this plan will

completely upset this little scheme, as it will look much worse to have it appear that a subscription has been given and not paid, than not to appear at all as a subscriber. "Layman" knows of some rather surprising cases where persons have gained the credit for great liberality by subscribing for sums for church work which they did not pay, and possibly had no intention of paying.

Parishioners who fully understand the purpose of a special collection, especially when they have previously been personally canvassed on the subject, and made to see the need of it, will seldom give their pastor cause to complain of their want of liberality.

As far as possible, the number of extra collections should be reduced in number as nothing tends to dishearten parishioners more than constant calls for money, especially if they are for purposes for which they have not beforehand been made to clearly see the necessity.

Trying to obtain a good collection by abusing the people is the best way to make a failure of it, while, on the other hand, a little honest praise goes a long way. If they have done well in a special collection, nothing will do more to make the next one a success than to frankly tell them so, and it is surprising how much can be accomplished in this way.

There is an immense amount of truth and philosophy in the saying that people will generally behave as you expect them to.

The writer has often been brought into contact with criminals and ruffians on the frontier, or elsewhere, and at times has been thrown in with hundreds together, in a state of intoxication and ready for any disorder; yet, drunk or sober, they have invariably treated him with kindness and consideration. The simple secret of this is that "Layman" always treated these people as if he felt perfectly

confident that they would behave as gentlemen, and there have been times when a drunken ruffian, looking for trouble, has at once been put upon his good behavior by treating him as if he were a perfect gentleman, and as a rule he became such for the time being.

The pastor who takes for granted that his parishioners will fail in their duty, and acts upon this assumption, will generally find that to be the case. But the pastor who takes for granted that his parishioners are all that they should be, both collectively and individually, will rarely be disappointed. It would be hard to overestimate the importance of this reasoning which is founded upon a long study of human nature and upon the experience of many persons whose opportunities for observation along this line have been peculiarly favorable.

By mingling freely with his people, taking a personal interest in all their affairs, being one of them as far as possible, the pastor will win all hearts and learn to know them so well that he will be able to form a good judgment as to just what he can undertake with assurances of success.

But in this there must be no favoritism, especially towards the rich or more prominent socially, as this would soon cause jealousy, and alienate the hearts of the greater number, who will always be the poor and the humble who were ever the chosen friends of the Savior, and who collectively contribute far more to all parish work than the few who are more abundantly blessed with "The mammon of iniquity;" moreover the poor always contribute far more liberally, even financially, in proportion to their means, than those who are better off in the things of this world.

The pastor who shuts himself up and keeps aloof from his people can never hope either to understand them or to be understood by them. There can be no mutual sympathy and helpfulness such as are absolutely essential to

any prospect of success in parish work. Confiding in his people, and habitually consulting with them, wins their confidence and secures their co-operation.

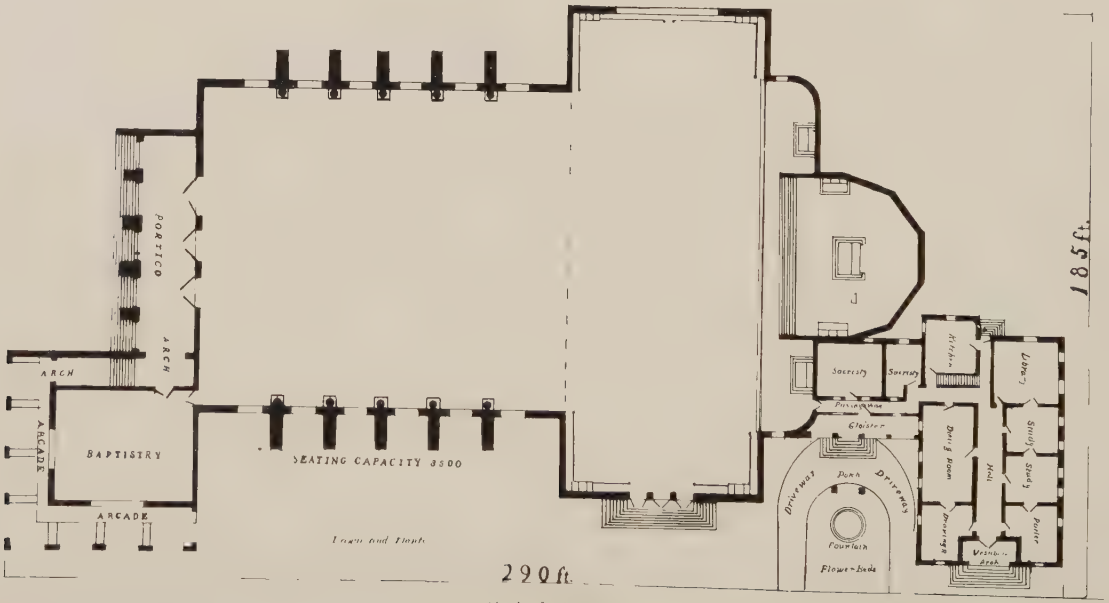
Social gatherings among the parishioners are an easy and agreeable way of coming into frequent touch with them, and by a little tactful management may be made to yield a considerable portion of the parish revenues. Entertainments by school or Sunday school children will be liberally patronized by their parents, relatives and friends. This will be more fully treated of under the heading "Parish Societies."

Parish Lands.

There are parishes known to "Layman" where land was bought for little in early days which has become very valuable and now yields large revenues.

In either city or country there are many parishes in which there appears to be no reason why, by judicious management, property may not be acquired, which in time will yield very substantial returns.

In many parishes, both in Europe and this country, the parish priest has his own garden, and largely, and sometimes, entirely with his own hands, raises nearly everything that the earth can produce towards supplying his table. This has the double advantage of effecting a substantial saving in household expenses, besides providing a most healthful and beneficial exercise for the priest, and many a good priest mght have extended his years of usefulness much longer by having the benefit of such regular exercise as is had in a well kept garden, to say nothing of the added comforts and delicacies for the table, besides a profusion of flowers to delight the eyes of all beholders and supply decorations for the altars.



Cathedral Plan.

Copyright. Ralston J. Markoe, St. Paul

An aged and esteemed friend of the author once remarked to him with great earnestness: "No one is ever fully developed, morally, mentally or physically without a certain amount of hard manual labor," and nothing could be more true, and why so many good priests so advantageously situated for enjoying the delightful and useful occupation of gardening fail to do so has always been a source of wonder to the writer. Of course, it would never do for a layman to even hint at the possibility of any slothfulness in this connection.

In days gone by many a European parish was maintained entirely by the manual labor of the pastor and his household. In this way the pastor, with a deacon and subdeacon, clerics in minor orders, with a full choir of boys, were maintained by their own labor, either by cultivating the soil, or by practicing various crafts and industries. St. Paul the Apostle was a tentmaker. The great St. Dunstan of the old Anglo-Saxon church was a foundryman and cast bells and worked in the metals making church ornaments and other useful things. The Savior was a carpenter.

In these church households in early days the regular bell ringer and doorkeeper took charge of the church, rang the bell at all appointed times. The regular acolytes took care of the altar and the sacristy, washed the altar linens, had the care of the sacred vessels, made the altar breads from wheat raised on the place. Made the altar wine from grapes raised by them, and the wax candles of wax from their own bees. The reader and the other older ones assisted the pastor in the instruction of the younger ones, led the choir boys in the singing and taught catechism, while pursuing their own more advanced studies, all under the direction of the pastor, and all worked in the field or shop a part of every day, and so maintained themselves

by their own labor. Why do so few do this in a country so admirably suited for it?

In these olden days when this system was the rule, and not the exception, as it is in this country today, the parish work being systematized among so many, and the maintenance of all assured, was conducted most successfully and harmoniously.

Today there are better opportunities than ever before for obtaining from the United States Department of Agriculture at Washington, D. C., through its Farm Bulletins, published for free distribution, all the knowledge required for farming and gardening in all their branches upon the best possible methods.

In many a parish in the United States, by the purchase and cultivation of a comparatively small piece of land, and the application of the most improved methods of gardening and farming the parish revenues could be easily doubled or more.

"The Business Side of Religion" Answered.

A little publication entitled "The Business Side of Religion" is a most striking illustration of the entire want of understanding of the "Business Side of Religion" by a clergyman: Among other things the reverend author tells us that when he was young he had to work for his living and that he learned the value of a dollar. If he imagines that from such an experience he has become qualified to assume the management of a large manufacturing establishment, or of a great jobbing house, or of the complex ramifications of a parish, even of the smallest size, he simply shows, in a most conclusive manner, that he is sadly ill-informed as to the means by which success is attained in such work, for many a successful priest, who had to work for a living, and learned the value of a dollar,

would still be working for small wages, with not the slightest prospect of advancement in a business way, if he had not become a priest, and his success as a priest would never have been attained if he had relied upon his own individual judgment in the management of the business side of religion in his parish.

The author of this little booklet tells us that when we have contributed our money we have fulfilled our duty in that respect, but he does not explain to us how we are to be justified if we do not take proper means to prevent the ill judged expenditure of that money for our parishes, which has sometimes taken place, apparently forgetting that the parish consists of the laity and not of the priest alone, and that they are the ones who will be benefited or injured by the proper or improper expenditure of their contributions to their parish funds, rather than the pastor, who may be there today and somewhere else tomorrow.

A distinguishing mark of despotism is the collection and expenditure of revenues without the consent of those who are compelled to pay them, and an essential feature of constitutional, or free, government is "No taxation without representation," which means that those who pay the revenues are entitled to a voice in the manner of their collection and expenditure.

That a parish priest should ever assume the role of a despot would be unfortunate, to say the least, and not calculated to enlist the co-operation and support of a free people.

The most obvious lessons taught by the statements made in his publication appear not to have made the slightest impression upon him, although the conclusions to be deduced from them are of much practical value.

He cites the great success of non-Catholic denominations in collecting money for missionary and other church

work, but it never seems to have occurred to him that these collections are made entirely by the laity, the business men of these church societies, and not by the clergy, and that the laity hire their preacher and pay his salary as they would hire a bookkeeper or a stenographer. Their financial matters are conducted successfully precisely because they are managed upon business principles by business men, and not by clergymen without training or experience in business matters.

He mentions the case of a parish which he tells us had the reputation of being a "bad pay" parish in which the parish priest could not raise enough money to pay his own salary, but where, later on, a "hustling western priest" in the course of a few years, succeeded in raising enough money to build a church, a parsonage and a school building. As it is evident that under both administrations the parishioners were the same it is obvious that there was a radical difference in the methods employed by the two pastors, one of whom made a complete success after the other had completely failed, but the author does not appear to see that the successful one succeeded by getting the laity interested and inducing them to raise the money which the other priest individually had failed to obtain, for he says that the successful one had recourse to bazaars, lawn festivals and other entertainments, which, of course, were conducted by the laity.

He also tells us that when taking up a special collection in a parish church for missionary purposes, that whenever he saw a young woman in "a tailor-made suit" he knew at once that he would get nothing from her, and he actually seems surprised and disappointed at this, although a very limited understanding of "the business side of religion" would at once have made clear to him the fact the young woman particularly well dressed is usually the daughter

of well-to-do parents, and therefore she is without money or income at her disposal for the reason that her parents would not allow her to engage in any employment by which she could earn an income, and although they provide for her liberally, and often even lavishly, she is not prepared for a special collection as she carries no money with her, unless possibly street car fare, and 10 or 25 cents for the plate collection, and it would never occur to her that she was expected to spend her father's money in charities for him, as he generally attends to such matters himself; but I can assure the reverend author that if that same young woman had been set to work to raise money for any charitable purpose she and her sodality friends would have collected from $10 to $50 for every one that the priest could collect.

On the other hand, the young woman more plainly dressed, usually works for a salary, carries with her what money she has, and is prepared to contribute to special collections according to her means.

Regular annual or semi-annual reports, in printed form, for distribution among the parishioners, containing a full statement of all receipts and expenditures, are most helpful in keeping up the interest, and in securing the co-operation of the parishioners.

Keeping Appointments.

Anyone, whether priest or layman, who is careless about keeping his appointments, cannot expect to have any standing among business men. The following are typical illustrations:

Father Brown, a saintly man, beloved and respected by all who know him, goes to the banker at the neighboring town to negotiate a loan of $5,000 for a new and much needed school building in his rapidly growing parish. The

banker, who is slightly acquainted with him, tells him that he may be able to arrange the matter for him, and requests him to come again at 3 p. m. on the following Monday. On Tuesday, between 10 and 11 a. m. Father Brown arrives, very smiling and affable, and explains that he missed the train the day before by just one minute. The banker expresses sympathy with him and states that as he did not come the day before he concluded that he had made some other arrangement and that he has promised the $5,000 intended for him to a business man who had also applied for a loan.

Father Brown is dreadfully disappointed; says he relied upon getting this money, etc., etc., and can not the other party wait, but the banker replies that his promise to the other party is positive and must be kept, and that he can give Father Brown no assurances as to the future as he does not know when he may have $5,000 again which will be available for a loan on real estate mortgage.

Another case: Father Black goes to the neighboring banker under very similar circumstances and makes an appointment to meet him again at 9 a. m. on the following Wednesday. Just as the banker is prepairing to leave the bank after 4 p. m. on Wednesday Father Black comes hurrying in and laughingly explains that an old college friend that he had not seen for fifteen years arrived that morning and stayed to dinner with him and he could not possibly get away until he had gone.

The banker is very courteous, but states that upon further consideration he has concluded that he could not handle the loan for Father Black. Father Black also is very much disappointed and upset and finally goes away much disheartened.

As soon as he has gone the bank president remarks to the cashier: "That is a delightful gentleman, and I

should have liked very much to accommodate him, but a man who is so careless about keeping his business appointments would be just as likely to be careless about the payments of principal and interest upon a loan, and I do not think it would be safe to have any money transactions with him;" to which the cashier fully agrees, adding: "Yes, that is just what I was thinking, especially as we have to guarantee these loans. I do not think we could afford to take the risk."

A still more serious case: Little Johnny comes running in to his mother, flushed and excited, and says: "Mamma, I'll never believe anything Father White tells me again, for he lied to me." Mamma, greatly shocked and indignant: "Why, my child, what do you mean by talking that way?" Johnny: "Well, when I went to the postoffice for his mail yesterday he told me that if I would come to the house at 3 o'clock today he would give me a pretty picture, and when I went he wasn't there, and Mrs. Graham (the housekeeper) said he had gone out for an automobile ride with Mr. O'Grady, and if that isn't lying I'd like to know what is."

This little narrative may excite a smile in some of my readers, yet the harm done by such incidents is incalculable and tends to destroy faith in him, who, above all others, should possess the absolute confidence of those who come into contact with him, and especially of little children, whose faith must grow up and be developed with them if it is to be safeguarded.

The highest praise given to anyone in the business world is to say that "His word is as good as his bond," which simply means that he punctually keeps every appointment that he makes when it is within his power to do so.

CHAPTER VI.

Church Societies.

Church societies are the life of a parish, and a parish without them is only half alive. The work to be done and the good that can be accomplished by church societies covers so wide a field that it can be but little more than touched upon here.

In a well organized parish every man, woman and child will belong to several confraternities of a general character, and also to at least one society of active workers in parish affairs. A parish well organized as to church societies has all its work so thoroughly laid out and systematized that nothing is neglected or slighted, yet the work is never burdensome to anyone.

The Society of the Living Rosary will hold its meetings regularly every month and approach the sacraments once every month in a body. As it is always well to be distinguished by an appropriate badge or emblem at such times, as an object lesson to others, nothing could be more appropriate than for the members to wear sets of beads around their necks when they go to Holy Communion together, and as uniformity is desirable, for a trifling sum all could wear sets of beads of the same colors and size, and as blue and white are the colors of Our Blessed Lady they might have all the large beads blue and the small ones white, or the reverse, and rather larger than those in general use.

Nothing exerts so strong an influence upon human nature as example and association. Therefore, when a society approaches the Holy Table in a body, with its banner in the

church at the front of the place occupied by the society, wearing appropriate badges or insignia, it exerts a powerful influence for good which nothing else can replace, and the experienced and successful parish priest always encourages this to the utmost.

Composed of the more zealous and active members of the Rosary society will be the Altar society, who take charge of the High Altar, the Sanctuary, the altar linens, vestments and ornaments for the High Altar. They see to the proper changing of the altar linens and communion cloth at the sanctuary rail at suitable times; have the linens and albs laundried regularly, and attend to the decorations according to the season of the year and the various feasts of the church.

The Rosary society will give one or two parish social entertainments each year, at which an admission fee will be charged to raise funds for flowers and ornaments for the altar and sanctuary, which, with the regular monthly dues of the members, from 10 to 25 cents, will cover the cost of purchasing new altar linens as they are required, occasional new vestments, Rosary tickets, flowers for the altar, and the expense of having the linens and albs laundried.

In the care of the altar and sanctuary, relays should be appointed at least every three months, and every month would be better still, so that no one will have a chance to get tired of the work, and each new relay should take charge on the first of the month, those to be relieved continuing during the first day with the new ones, in order that there may be no confusion in finding things and keeping track of everything.

The secretary of the Altar society should keep an accurate record of all altar linens, ornaments and vestments connected with the High Altar and lists of these should be

posted in a cupboard in the sacristy where they are kept under lock and key, but always accessible to those in charge of the altar whenever they wish to refer to it, and this should be kept well up to date and gone over from time to time at the meetings of the society in order to see what new articles are required.

Every young girl in the parish, who has made her First Communion, should belong to the Sodality of the Blessed Virgin, should attend the meetings regularly and approach the Holy Table in a body every month wearing large medals of the Blessed Virgin hanging from blue and white ribbons around their necks and with their banner in its place at the head of the society.

The sodality will have charge of the side altars and will observe the same methods in the care of everything pertaining to them, will pay monthly dues and give one or two parish social entertainments, in which they will rival those of the Rosary society, between whom and them there will be a good-natured emulation, to see which can accomplish the most good.

In preparing the Repository for Holy Thursday, the Crib for Christmas and in decorating the body of the church for great feasts the Rosary society and the Sodality will work together under the direction of some one specially appointed for the occasion by the pastor and, as far as circumstances will permit, he will take a personal interest in this work.

A church society which does a world of good in many parishes, but which is unfortunately entirely unknown in others, is the Society of St. Vincent de Paul, whose work when properly directed is so far-reaching and so fruitful of good that it would be difficult to over-estimate its value. It is in no sense a mutual benevolent society, but a purely charitable organization.

In the first place, it takes charge of all the poor of the parish, but does not confine its work to Catholics, and there is no parish so prosperous as to be without its poor, for the words of the Savior, "The poor ye have always with ye," have never failed, and the cases of distress in almost every parish are pitiful. At one time it is the unhappy family of a confirmed drunkard; in another case there is hopeless, life-long helplessness from injuries received by wife or husband by which one or the other has been crippled for life; or an invalid child taxes the resources of a poor family to the utmost; in another case it is mere shiftlessness which seems irredeemable.

In one case known to "Layman" the children were almost idiotic from want and neglect; clothing given to them was sold by the parents for drink; food was thrown away as soon as their appetites had been satisfied for the moment. It was a most disheartening case, yet they were the poor of Christ for whom he had suffered and died, and they could not be neglected. It would have been easy to send them to a state institution, and so have them cared for and be rid of them. But that would have extinguished the feeble spark of Catholic faith that still smouldered in the hearts of these poor fallen ones. The discouraging work was continued, and the last that "Layman" saw of any of them, the poor boy of the family had found suitable work, was supporting himself, and had been saved from the degradation into which he had been plunged. It was worth all the effort and trouble and worry that it had cost.

The mere giving of alms is but a small part of the work of the society, as there is no work foreign to it which may help in the personal sanctification of the members and the greater honor and glory of Almighty God. The members of the society, when properly directed, are the mainstay of the pastor in every good work. From its ranks are re-

cruited teachers for the Sunday School, for which it acts also as truant officers, investigating every case of non-attendance at Sunday School, and by tact and prudent charity removing countless obstacles in the way of attendance at Mass, the Sacraments and Sunday School.

Often it happens that persons remain away from Mass and the Sacraments because they have not the necessary clothing to wear, and many a child is kept away from school, Mass, or Sunday School for the same reason and others are not prepared for First Communion or Confirmation for the same reason. These cases come peculiarly within the "sphere of influence" of the St. Vincent de Paul Society, and with tact and prudence here is where they can accomplish untold good in any parish, for there are always those among whom some missionary work is required, and in this field they will be most efficient lieutenants of the pastor who has fostered this most valuable society, and there are many cases in which a tactful young man, thoroughly in earnest, can do work in this line which the pastor could not personally undertake with any prospect of success.

The funds of the society are best provided through the beautiful devotion of St. Anthony's Bread, so highly approved by the Church, but as many persons seem to know nothing of this devotion a brief account of it follows:

St. Anthony of Padua, one of the great saints of the Church, is most remarkable for his prompt answer to prayers in two particular cases:

First, an appeal to him for aid in finding lost articles produces wonderful results, as will be readily testified to by thousands who have had recourse to him, and did space permit "Layman" could cite many cases, within his personal knowledge, in which lost articles have been found instantly upon appealing to St. Anthony of Padua, not only by Catholics, but by non-Catholics who had become familiar

with this devotion, and very often in cases in which most thorough searches had seemed to render all prospect of finding the lost article perfectly hopeless, just before the appeal to St. Anthony.

While an appeal to him in these cases may be made in any words, there is a prayer in common use which is as follows: "May Thy people, Oh Lord, be so incited to virtue by the example of Thy holy servant St. Anthony that like him they may enjoy the full fruition of glory, and through his intercession obtain their request, through Christ Our Lord, Amen."

The second case in which he is renowned for obtaining requests is when they are accompanied by a promise to contribute an alms to St. Anthony's Bread. That is, upon the granting of the petition, a specified amount will be given to the poor by putting it in a box for this purpose placed near a statue or shrine of St. Anthony. It is customary also to make a small contribution at the shrine when making the petition, such as five or ten cents, and to light a candle before the shrine at the same time, reserving the promised amount to be put into the box after the petition has been granted.

It would be impossible to estimate the numbers of prayers that have been answered under these conditions, and this beautiful devotion is ever spreading and becoming better known.

The offerings to St. Anthony's Bread are most properly distributed in charity through the St. Vincent de Paul Society, and are therefore most appropriately devoted to that purpose, the president or treasurer of the Society being the custodian of the key of the little safe placed near the shrine for this purpose, and by having the amounts contributed to St. Anthony's Bread periodically published by

the pastor from the pulpit the devotion may be constantly encouraged and increased.

At the shrine also there should be an explanation of this devotion, with the usual prayer printed in a conspicuous place where it may be readily seen by all who approach the shrine for their devotions, and it is also an excellent custom to request persons whose prayers to St. Anthony have been answered to place in the box with their offering, after their prayer has been granted, a statement, in a few words, of the favor that has been obtained, without any name. By these means every encouragement to the devotion will be given, and by reading the list of favors granted with the amounts received through St. Anthony's Bread, the devotion will be found to grow rapidly to the great advantage of the parish spiritually, and of the poor of the parish in their temporal affairs also. The amounts collected in this way in some parishes are quite surprising.

Giving Alms.

A word in passing about the manner of giving alms to the poor seems appropriate here. There are but very few persons so sunk in poverty, no matter how deeply, as not to have more or less pride left. Consequently an alms given as an alms is a bitter humiliation, and there are numbers of cases of persons who have actually died rather than undergo this. On the other hand, to give the same thing in a cheery, friendly manner, merely as a kindly act of one friend to another, may so soften it as to take away all its sting.

For instance, a poor man in response to an offer of help, says he has never yet accepted charity and is unwilling to do so, and the visitor rejoins: "Great Scott, man! why of course anything pleasing to Almighty is charity, but surely you don't think I take you for a beggar? I'm just doing what I know you'd be quick enough to do for me, and it

would be a mighty poor kind of a friend who wouldn't do that for you. It's you who are doing me the favor in giving me a chance to do you a good turn, and I'll not be slow to ask a favor of you at the first chance. Just keep up your courage old man, and you'll pull through this all right." Then quietly leave the relief and depart, with a hearty shake of the hand. In this way you will make the poor man feel that he has found a friend, and he will not feel hurt, but will be glad to see you again.

One visitor who used to call once a week upon a poor old widow, always stocked up with jokes and funny stories before his call, and when he arrived he would find her neighbors, almost as poor as herself, waiting to see him, and how they did laugh at his jokes and stories, and they told him many a good one in return, and he left the poor creatures with the happiness of knowing that he had let far more sunshine into their lonely old lives by his behaviour than by the relief given, and that he had the prayers and blessings of the poor who are so dear to the heart of Our Heavenly Father.

The direct giving of alms is only the letter "A" in the alphabet of the work of the St. Vincent de Paul Society, and it should never be forgotten that it is more blessed to give than to receive, and that it is the visitor rather than those relieved who should be benefited by these visits of charity.

Those who meet a visitor who is kindly and sympathetic in his manner will not hesitate to answer his inquiries as to how often they are able to get to Mass and the Sacraments, and often the gift of a shawl or coat will remove the excuse for neglecting these spiritual matters, and the visits may, and should, result in far more good to both visitor and those visited, in a spiritual than in a temporal way.

Work for the Unemployed.

Finding work for the unemployed is a most helpful undertaking of the St. Vincent de Paul Society, and in some places this is so well systematized that the Society employs one or more persons to take charge of this special feature, and particularly in the large cities this is of the utmost importance, for many men and women are driven to lives of crime who by a little encouragement and well directed help could be saved from it, and even many of both sexes who have fallen can be redeemed by these means. In such cities as Baltimore and New Orleans every prisoner who is released from his term of penal servitude is met by a member of the Society who takes him in hand, provides for his immediate wants, secures him honest employment, and so saves him from a return to his evil ways, and without this timely assistance, in too many cases, persons who wish to live better lives are driven back to their evil ways for want of any opportunity to do better.

By a system of regular communications between different societies, or more correctly speaking, conferences of St. Vincent de Paul, untold good could be done in finding work for the unemployed, besides being a great help to persons wanting workmen or women.

"Layman" does not hesitate to state that never in the history of the United States has there been a time when plenty of work could not be found for all those in need of it, if only the way of bringing those in need of work into contact with those in need of employees were properly systematized, and this could be easily done, and without costing near as much as it would save every community in which it was established; but co-operation among many different communities must be maintained to make it thoroughly effective, and while this work should properly be

taken up by the government, it can be made entirely successful by the St. Vincent de Paul Society. This work is done most thoroughly in Holland, Bavaria and other countries. All that is necessary is to have proper records kept of applications for employment or employees, with a system of tabulated reports published, say weekly, in which the results of the record in the various places are published and sent, in gazette form to all the offices from which the information was obtained. In this way it will always be found that in some places work is wanted, and these will usually be the larger centers of population, while in others there will always be need of workers, and these will usually be in the rural districts, where there is generally a scarcity of workers.

These records could be kept by business men in the smaller communities, where it would be found that they would be used as a convenience to such an extent as to draw persons to the place of the person keeping the record, and so increase his business far more than the little trouble of keeping up the records costs him, while in the larger communities persons should be employed expressly for this work.

As this Gazette would be regularly read by many persons, it would become an advertising medium which could be made to pay more than its cost by the advertising in it.

There is nothing more important than this work, which is done to a very limited extent only, in this country.

As it is against the rules of the St. Vincent de Paul Society to wear any distinctive badge or regalia, it seems highly proper, that when receiving in a body, they should all wear badges of the Sacred Heart which are not confined to the Society, and they might also carry a banner of the Sacred Heart.

The work of the St. Vincent de Paul Society should always be carried on under the methods provided for by its rules, copies of which should be on hand for reference.

Y. M. C. A. Work Properly Catholic.

The work that may properly be carried on by this Society is so extensive that it is impossible to make more than a very incomplete reference to it here, and it must suffice to say that no good work is foreign to it, and that all the work so generally done in this country by the Young Men's Christian Association properly belongs to the St. Vincent de Paul Society, which should have it in hand instead of allowing its work to be usurped by a non-Catholic association.

The Society should maintain a parish library, and should collect Catholic papers and periodicals, that have been read, and distribute them free to both Catholics and non-Catholics who may be interested, and this should generally be done through the mails, as much good may be done in this way, and many prejudices removed from the minds of non-Catholics, and many careless Catholics interested in their religion.

The members should drum up the attendance at missions, and by example and tactful personal appeals induce the careless to go to Mass and the Sacraments, and use efforts to stop bad language and profanity in the community.

In connection with this work, at least four times every year notice should be given through the pastor from the pulpit, that all clothing that can be spared by members of the congregation will be most acceptable, and there should be a time and place specified for receiving this.

Sewing Society.

Here again is a great opportunity for good on the part of a church Sewing Society, whose members are drawn from

both the Rosary Society and the Sodality, and whose meetings should always take place upon the call of the pastor, after consulting the convenience of well informed members of the Sewing Society as to the best times for the meetings, soon after the quarterly collection of clothing from parishioners. At these meetings a great deal can be accomplished by well directed, concentrated effort, in repairing and making over material from old clothing which can still be made to render good service to persons much in need of it.

Sometimes things repaired, or made over again in this way may be given to needy children as rewards for good conduct at school or catechism, or in connection with a Christmas entertainment, without even suggesting the idea of charity, and so they may be made to reach those most in need of them without subjecting them to the slightest humiliation, and in cases where anything like help coming as charity might be haughtily refused by persons much in need of it.

When not engaged in work pertaining directly to helping those in need, the Sewing Society may accomplish much in the way of making up altar linens, albs, surplices and cassocks for the altar boys, etc., and there have been cases in which a great deal has been done in this way.

In the ages of faith some of the most beautiful vestments for Divine service were made by Sewing Societies composed of Catholic queens and the ladies of their courts, and there is no reason why such work should not be done now by Catholic women, and "Laymen" has seen this done by his mother before she went to her eternal reward, and by other devout Catholics associated with her.

Catholic Foresters, Catholic Knights of Columbus, St. Peter's Benevolent, and other societies should be organized to supply every requirement of the parish, so that there shall be no temptation to look outside of the church for anything

that can be so much better supplied within it, for in all charitable and benevolent work outsiders are merely employing means which originated in the church where all such works were born, and the Salvation Army has learned what it knows from the Catholic organizations of continental Europe.

All labor organizations and trades unions were originally Catholic, and each one was under the protection of its patron saint.

In Rome, before it was taken by Victor Emanuel, "Layman" has seen the carpenters' union, under the patronage of St. Joseph, passing by his lodgings publicly reciting the beads as they walked through the streets, and innumerable examples of this kind could be cited did space permit.

CHAPTER VII.

CHURCH SERVICES.

Time for Services.

It is assumed that in all church services the prime object is to have them well attended. To succeed in this they must be held at times which will give the parishioners the best opportunity to attend.

In many families it is impossible for the entire household to leave home at the same time, because of small children, the aged or infirm, who can not be left alone, meals that must be prepared, fires to be watched, etc., etc. It therefore follows that if there is one Mass only on Sundays and holy days of obligation a part only of the family can attend, and this must be taken into consideration.

When there are two Masses on Sundays it is taken for granted that there will always be communicants at the first Mass at least; it is therefore desirable to have it as early as will allow a reasonable time for the worshippers to reach the church, a half hour to an hour earlier in summer than in winter, and from 7:00 to 7:30 in summer and from 8:00 to 8:30 in winter, with the second Mass at about 10 in summer and from 10:30 to 11 in winter will probably be the best times, but the simplest and surest way to ascertain the best time appears to be to follow the example of a very successful Dakota priest, and leave it to the congregation to decide.

The priest referred to called a parish meeting and left it to a vote of the attendants to decide the time for the services, assuring them that he would be ready to have Mass at any

time within the prescribed limits, but that at whatever time it was to be he would be punctual and would insist upon punctuality on their part also.

Punctuality in beginning services is of the greatest importance, but unfortunately this is not always appreciated and acted upon. Sunday is the only day of rest for most persons, and as there are many things of absolute necessity that must be done on Sundays, besides the much needed rest and recreation, nothing will do more to keep them away from Mass than a want of punctuality in beginning Mass, for they simply have not the time at their disposal to spend in waiting for services that do not begin at the appointed time, and they will very quickly form the habit of coming late, and so will miss essential portions of the Mass, if it should happen to begin on time.

On the other hand punctuality by no means consists in beginning ahead of time, although there are those who appear to believe that the earlier they begin the more punctual they are forgetting that by beginning ahead of time persons arriving on time may be deprived of essential parts of the Mass.

Pastors sometimes complain that their people go to an early low mass only, and will not attend High Mass. There may be the best of reasons for this. Those who receive Holy Communion at an early Mass cannot usually return again for a High Mass, moreover long musical programmes and long sermons do more than anything else to keep people away from High Mass.

In many households attendants at an early Mass must reach home before other members of the family can leave the house to go to a later Mass, therefore any needless delay at the early Mass, or a long sermon, will compel some of the congregation either to miss the late Mass altogether or to come late.

Explaining Services.

Little things are sometimes of importance by reason of their significance, as for instance, resting the Amice for an instant on top of the head before placing it on the shoulders, for it keeps us in touch with the times when the Amice was worn over the head as a protection from cold in unheated churches, a custom still kept up, while entering or leaving the church, by members of some religious orders.

Leaving the Alb full and loose at the sides, instead of drawing it tight around the body as is sometimes done, so that it can be easily taken hold of by the servers as they ascend the altar steps with the celebrant, and the holding of the shoulders of the chasuble, by the deacon and subdeacon while the celebrant is incensing the altar at High Mass, recall the early days of the Church when the chasuble was shaped as the cope is now, but closed all around instead of being open at the front, so that the celebrant was unable either to ascend the altar steps or to raise his arms during the Mass without having the sides of the chasuble, as then made, raised by his assistants. Later on, as a matter of convenience, the chasuble was gathered up at the shoulders, giving it its present appearance, but leaving it very full, and composed of many folds at the shoulders, as it is still used in the Greek Church, the chasuble in its original form being still in use for certain services of the church under the name of cope, but open in front for greater convenience.

Occasional explanations of these features would greatly interest the laity and impress them with the fact that nothing in the services of the church is without significance and meaning, even those matters which seem most unimportant.

In some churches while the Passion is being read by the celebrant, in the latter part of Lent, a reader, a layman if no assistant clergyman is available, reads the Passion aloud

in the vernacular, enabling the entire congregation, whether provided with Holy Week books or not, to follow it all the way through, while the celebrant reads it in an undertone at the altar.

As there are comparatively few churches in this country where the Passion can be properly sung, and the full ceremonial of Holy Week carried out, this custom of reading the Passion in the prevailing language of the parish seems to be an admirable one, and it is surprising with what close attention it is heard by the congregation, when read by a good reader with a clear voice, many of whom would doubtless otherwise never hear this most solemn and impressive scriptural account of the Passion and death of Our Saviour so as to understand it. Moreover it can be read so as to be distinctly heard by a large congregation in just about the time ordinarily required by the celebrant for reading the Latin, and by fixing the attention of the congregation it obviates a tedious and rather meaningless wait for them.

If the Prophesies were in like manner read to the congregation in the vernacular they would open up a great vista of sacred history to them which to many of them would be entirely new.

Preserving Order.

On great feasts when there are unusual crowds to approach the Holy Table, receiving the ashes on Ash Wednesday, the palms on Palm Sunday, or have their throats blessed on St. Blaise's day, there is often a great deal of confusion and crowding which can just as well be entirely avoided. Perhaps the simplest way to accomplish this is by the method employed in a thriving Wisconsin parish, which was well illustrated on a Good Friday when the entire congregation advanced to the sanctuary railing to venerate the crucifix. In each aisle an usher was stationed who at first stood not far

from the sanctuary, and those between the usher and the sanctuary only were allowed to go forward, those further down the aisle having been admonished to remain in their seats until the usher reached them, no one being allowed to pass him, and he moved down the aisle, a few steps at a time, permitting just a sufficient number of persons to move forward to replace those who were leaving the railing. In this way all crowding and confusion were avoided, and perfect order preserved, although not a second of time was lost in refilling the railing as fast as it was vacated.

This plan is so perfectly simple, and yet so thoroughly effective, that it is surprising that so few parishes have adopted it.

Very often when the number of communicants is large the management is so poor that one entire railing full of persons remain until the last one has received, compelling the priest to wait with the Blessed Sacrament while one set of communicants withdraws and another replaces them, instead of always promptly vacating one-half of the railing as soon as the last one at that half has received, thus giving plenty of time for others to replace them while those at the other half of the railing are receiving.

In other cases when the palms are to be distributed, or the throats to be blessed, there is a loss of time of several minutes, which might be avoided by having things ready beforehand. In one case notice was given that the throats would be blessed immediately, and a number of persons approached the railing, but the priest retired to the sacristy, removed his vestments, and then there was a further delay of several minutes during which a number of persons were compelled to leave the railing without having their throats blessed, for the three or four minutes during which it was possible for them to wait after Mass had expired.

By doing as is customary in a number of churches not an instant need be lost, as the priest has the candles previously placed within reach in the sanctuary, and while an altar boy hands them to him, he quickly slips off his chasuble and maniple, turns towards the sanctuary rail in his alb and stole receiving the candles from the boy, and proceeds without the slightest delay with the blessing of the throats.

On holy days which are not also civil holidays, it is especially unfortunate to have an instant of needless delay, as many persons have but a very limited time to stay at church, even when there is an unusually early Mass for their accommodation.

These church holy days are not always so managed as to enable the people to get to Mass. Those working for others, who constitute far the greater number, must either get to Mass very early, usually not later than 6 A. M. for laborers, and 7 A. M. for others, or they can not go at all. But it should not be forgotten that the women and children can not go until after the men have had their breakfasts and gone, therefore another Mass at 7:30 or 8 must be provided for them, if they are to come at all. Unhappily often these conditions are not realized by clergymen who seem to labor under the mistaken impression that their parishioners can come to Mass at any time on a holy day.

Whatever tends to shorten the service on Sundays or other days, either in the morning or the afternoon, tends directly to increase the attendance. If this were more generally understood there would be a very preceptible increase in the number of those who go to church.

Genesis of Offerings at Mass.

Few persons seem to realize the origin of the offering when the collection is taken up at Mass, yet the subject is intimately connected with ecclesiastical history under both

the Old Law and the New Law. Under the Old Law, when sacrifices were to be offered it was customary for the person on whose behalf the sacrifice was to be offered to provide the victim which was an ox, a sheep or other animal.

In the early days of Christianity, when the Christians could only get to Mass at the risk of their lives, they brought with them bread to be consecrated for Holy Communion, and they were allowed the privilege of carrying the Holy Eucharist upon their person, so that in case of emergency they could receive it at a moment's notice. Later on, as the opportunities for approaching the Sacraments became more numerous, and the persecutions of the church ceased, the privilege of carrying the Holy Eucharist was withdrawn from the laity, as the necessity for it had ceased to exist, and instead of supplying the bread to be consecrated, they made a money contribution towards defraying the expense of the Holy Sacrifice of the Mass, and this still continues in the offering taken up at Mass in our own time, from which it will be seen that those who make an offering at Mass have a special participation in the Mass, by in effect, providing the material for the sacrifice, as was done of old under the Jewish Law.

Vespers.

Again and again the present Pope Pius X. and his predecessors have recommended the regular Sunday Vesper services, and yet in many churches they are never heard. Under the head of church music it will be shown that there is no serious obstacle in the way of having Vespers.

Source of Ecclesiastical Authority.

It should never be forgotten that every true Catholic looks primarily to the Holy See for guidance and direction in all spiritual concerns, and that just to the extent to which

a pastor disregards, not only the positive commands, but also the expressed wishes of the Holy Father, just to that extent he has cut from under his own feet the only groundwork and support for his own authority and influence for good among his people. "Ubi Petrus, ubi Ecclessia" and the test for the claim to obedience and respect of every pastor is how closely he is in touch with his spiritual superiors and the Holy Father, the Vicar of Christ and the Visible Head of the Church upon earth.

Of the clergyman who may ever be so unfortunate as to in any way underrate or belittle the recommendations of the Holy See, either by word or act, "Layman" has nothing to say excepting that such a one does incalculable harm to himself in the estimation of Catholics, and to the cause of Our Holy Religion. The priest may never hear this from his people as frankly as "Layman" has told it to him, but he may rest assured that there is not the least exaggeration as to the impression made upon the minds of the laity.

Time for Evening Services.

Assuming that all readers of this are endeavoring to the utmost of their ability and opportunities to carry out every recommendation of the Holy See, and that wherever possible Vespers and Benediction will be had, and the question is as to the best time for them, the following considerations may be of use.

In cold, winter weather, when the church has been heated in the morning for Mass, if hard coal is the fuel used, no more fuel will be required to keep it warm for a service in the fore part of the afternoon, but for an evening service it will require nearly as much more coal as was used in the morning, and if wood or soft soal is used it will require comparatively little more fuel to keep it warm until

about 4 p. m., but very much more to have it warm for the evening.

In cold weather also most persons prefer not to go out in the evening. Therefore, from motives of both economy and convenience, the afternoon appears to be a better time than the evening in cold weather.

During the summer, the afternoon is usually the time when friends exchange visits and recreation is taken, and therefore the evening seems a more likely time to get the congregation together. Moreover, if the weather is excessively hot, the temperature generally becomes more moderate in the evening. But with these services, as with Mass, the surest way to ascertain the best time is to settle it by a vote of the congregation at a parish meeting.

The Rosary.

It sometimes happens that in reciting the Beads no attention is paid to the mysteries prescribed for the different seasons of the year for Sundays, and the same are used all through the year without change, or any regard to the different parts of the ecclesiastical year, although this is all regulated in the "Racolta." It is, therefore, pleasing to attend a church where this is properly observed, the Glorious Mysteries beginning on Easter Sunday and continuing until the First Sunday in Advent, when the Joyful Mysteries replace them, and are used until Septuagesima Sunday when the Sorrowful Mysteries begin and continue until replaced on Easter Sunday by the Glorious Mysteries again.

In some churches the custom prevails of using a word or two at the close of the first part of each Hail Mary to recall the mystery, and this is a great help and facilitates fulfilling the intention of meditating upon each mystery while the decade is being recited, which is nearly impossible

without this custom. In many cases this may be done by using a single word after the first part of the Hail Mary; for instance, in the first Joyful Mystery, after the words "Blessed is the fruit of thy womb Jesus," simply add the word "Annunciation." At the same place in the fourth Sorrowful Mystery add "Carrying His Cross;" the first Glorious Mystery the word "Resurrection," etc., no arbitrary words being required, but any word or few words that recall the mystery.

The Angelus.

It is always a relief to every sincere Catholic to hear the Angelus properly rung, with a sufficient pause after each three taps of the bell to allow time to recite the proper invocation and the Hail Mary, and then thirty-three strokes of the bell, or as near to that number as can be given. There may be no positive authority for the number thirty-three, but the writer has heard it mentioned as the proper number of strokes after the three sets of three strokes each, as a memento of the thirty-three years of the life of Our Blessed Savior here on earth, and it seems appropriate.

In order to be able to give the three strokes with precision, it is desirable to have a stout cord attached to the end of the bell clapper and leading to one side of the belfry through a pulley and thence down to where the bell ringer stands. This extra cord should be placed at right angles with the swing of the bell, as in that position it will not interfere with the ringing of the bell when rung in the usual manner. This separate cord has the further advantage that the bell may then be successfully used as a fire bell, or to give the alarm in any great emergency, which may sometimes be desirable, especially in communities where there is no regular fire bell or other recognized means of giving an alarm.

The Church Bell.

Having the bell rung three times before a High Mass, the last time always five minutes before the time for Mass, is a great help to punctuality in attendance at the services. The custom prevailing in some parishes of ringing six or eight single strokes on the bell at the end of the last ringing seems to be a good one. The bell for the Angelus and for services should be rung so exactly on time that watches and clocks may be set by it.

For funerals, the bell should be tolled, that is rung in single strokes, about two each minute from the time the funeral leaves the house until is has nearly reached the church, when it should be rung in the usual manner for Mass. This fine old Catholic custom has died out in many parishes, which is a pity, as it reminded many persons to offer up prayers for the soul of the departed one which might not otherwise be offered, and it is to be hoped that no one who reads this will ever neglect it.

Bell for a Departing Soul.

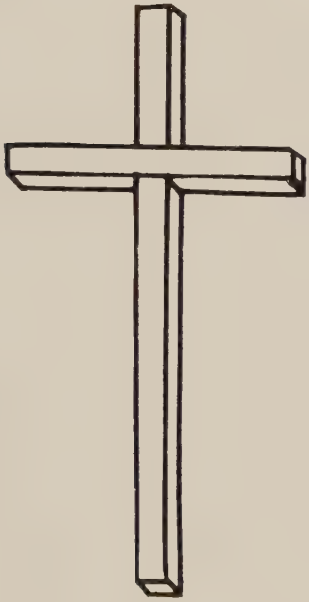
In Catholic Spain there is a beautiful custom of tolling the bell at the death of anyone, thus appealing to all those who hear it for prayers for the one who is just passing into eternity, and a certain number of strokes are given for men, say 12 strokes, and a different number for women, say 10 strokes, so that those who have been expecting the death of a friend or acquaintance may have immediate notice of it and offer up their prayers accordingly. This practice might well be introduced into many parishes, especially those in communities mostly Catholic.

Vestments.

In some parishes costly lace albs and surplices are worn at all times at the church services, and with this constant

use they soon become damaged and torn; while in some fine churches and cathedrals, on all Sundays and week days, excepting great feasts, albs and surplices of perfectly plain linen or muslin are worn. These last much longer and are much more easily kept clean, and are done up at the laundry many times without injury. Therefore, these fine laces must either go without the care required to keep them in proper order, or they will last but a very short time if done up often. In view of these facts the custom prevailing at the churches and cathedrals referred to of having perfectly plain albs and surplices for ordinary use, reserving the costly laces for festivals, is advantageous, moreover the great feasts are much better emphasized by the handsome laces in contradistinction to the plain linen or muslin worn on ordinary occasions. It also seems more in accordance with the fitness of things to reserve the finest for the great feasts instead of wearing the same upon all occasions.

DEUS EST CARITAS.



IN HOC SIGNO VINCES.

Crux Vera.

The Cross upon which Our Saviour died was fifteen feet long, and the length of the arms was seven and one-half feet. The timbers of which it was made were seven and one-half inches wide and six inches thick; consequently it contained six and one-half cubic feet and weighed approximately 175 pounds. As the entire weight of the arms, and half of the longer timber were carried by Our Blessed Saviour, one end trailing upon the ground, He carried a load of about 130 pounds, assuming that the weight of the wood of which the Cross was made was about the same as our American yellow pine. When we consider the weakness that must have resulted from the terrible Bloody Sweat of the Agony in the Garden the night previous, the merciless Scourging by the Roman soldiers and the torture from the Crown of Thorns, it is not surprising that He fell repeatedly on His way to Calvary, and that women shrieked in terror and fainted as He passed by.

In regard to the tradition that the Cross was made of the identical wood of the Tree of Life, from the Garden of Paradise which had lain buried in the ground up to the time of the Crucifixion, it may be of interest to know that the preservation of the wood for so long a time without decaying does not necessitate a miracle, as cases of such preservation are known, and today in China there are extensive operations in mining timber which is known to have been buried in the earth for thousands of years, and certain conditions of soil and climate have not only preserved this timber intact, but have also made it indestructible and invaluable for railway ties for which it is being used.

Whether there be any authority for this tradition of the Tree of Life other than a pious legend "Layman" does not know, but he has no sympathy with those who scoff at such traditions, and prefers to look upon them favorably, especially where no manifest absurdity or extraordinary miracle is requisite to sustain them.

CHAPTER VIII.

Altar Boys.

Many a parish priest has continual trouble with his altar boys, and some pastors seem unable to keep any at all, while others always have as many as they can use, and applications from others who are waiting to fill vacancies as they occur. This is never accidental, and there are reasons for it. Let us consider them.

As "Layman" was an altar boy for many years, and later in life had charge of altar boys for a number of years, the following comments are the result of both observation and experience:

To begin with, most of the altar boys are children and should be treated as such, if success is to be attained with them, and a well defined system of rewards and punishments is an essential feature in their successful management. By adopting a line of conduct towards them which impresses them and all others with the feeling that they are a privileged lot of boys, selected for their good conduct, half of the work is done, but to do this the strictest discipline must at all times be maintained.

To illustrate: Father ———, who was eminently successful with his altar boys, had a rule that they must never miss a service at the church without first obtaining permission; or, in case of unavoidable absence, they must invariably bring an explanation and excuse from a parent or guardian the next time they came. This rule was enforced under pain of expulsion.

One evening, when the priest entered the sacristy before Vespers, he found the altar boys all ready in cassocks and surplices, and as quiet as so many little mice. But alas! among them were two dear little fellows, two of the sweetest little boys he had, of whom he was very fond, and, as a rule, punctual and faithful to the minute in the performance of every duty; but that Sunday morning they had failed to appear for High Mass, and they brought no explanation and excuse with them from home. Father ——— knew that a relaxation in discipline meant its destruction, and that it also meant an end to the efficiency of his altar boys. He did not scold or rebuke them; he merely called them both to him, and as each came he very quietly told him to take off his surplice and cassock and hang them up. When this had been done, he just as gently told them that they could go now. The poor little fellows cried and sobbed as if their hearts would break as they went out, and they knew that never again would they be allowed to be altar boys until they had brought a proper explanation and excuse from home. To all the altar boys this was an object lesson far more effective than all the abuse and scolding, or coaxing and petting that could be crowded into a year, for it indelibly impressed upon the mind of each and every one of them that faithful attendance was a "sina qua non" for being an altar boy.

When "Layman" was an altar boy Father ———, now a prelate of the church and Vicar General of a great archdiocese, was in charge of the altar boys, all of whom also belonged to the Boys' Soladity of the Blessed Virgin under the patronage of St. Aloysius Gonzaga. He always took a personal interest in each one of us, often invited us to his room to talk to us; from time to time gave us little pictures; always rehearsed us before each holy day; gave us two picnics each year, one in summer and one in

winter; took an interest in our amusements and often joined in our sports, and could beat us all in a foot race, and well I remember helping to get him down and wash his face with snow until he cried "Hold, enough!" but never for one moment did he let us forget that he was a priest, and unfailing punctuality and fidelity to duty were always required, and we would as soon have thought of cutting off our own heads as of treating him with the slightest disrespect. When first I made application to be an altar boy he told me to do some little thing, and I hesitated just a moment before doing it, making it necessary for him to speak to me a second time, and for a whole year afterwards I was denied admission as an altar boy.

Nothing can be more destructive to discipline than idle threats; to say, "If you don't do so and so, I'll do such and such things to you," and then when the fault is repeated, instead of the threatened punishment, there is a repetition of the same idle threats. It is of equal importance to be scrupulously exact in keeping every promise made to the boys. For instance, "Layman" had not the slightest trouble in getting together the brightest boys in the parish as altar boys nor in keeping them together for years, during which time there were only twelve cassocks and surplices and from fourteen to sixteen boys, and any boy who was not in the sacristy at least five minutes before the beginning of service forfeited his surplice and cassock to any other boy who was there ahead of him. "Layman" always treated the altar boys as his especial friends; was always glad to meet them anywhere; invited them to go swimming with him and to use his bathhouse on the lake front. In turn the boys were always most friendly and affectionate in their treatment of him; always addressed him as "Uncle Rollie," and often brought other boys as applicants for admission as altar boys; always had a full attendance at

rehearsals or lessons, and to hear the stories that he always told the boys after a lesson or rehearsal for learning the Latin for Mass.

After a number of years of complete success with the altar boys, three things finally undermined his influence with them. The pastor, a saintly man, who preached the most beautiful and instructive sermons, but unfortunately lacking in system, made several promises of picnics for the altar boys, but the fulfillment of these promises was again and again delayed, and finally entirely overlooked. The boys complained bitterly of this, and "Layman" was powerless to make any excuses for it. In consequence of this some of the boys dropped out entirely. Second—Sometimes after all arrangements had been made for some service, the pastor would make changes without knowing what had been previously done. This led to complaints and dissatisfaction. Third—The surplices and cassocks belonged to the boys individually instead of to the parish, so that if it became necessary to suspend or expel a boy he could take his things home with him, thus preventing any other boy from replacing him. Then "Layman" was called away upon professional duties for some time and had to give up the charge of the altar boys. After that they were but very few in number and with but one or two exceptions their attendance was very unreliable.

A few suggestions founded upon extensive observation and experience, may be of use to pastors who find it difficult to hold their altar boys.

First—A parish school is of the greatest assistance in obtaining and holding altar boys.

Second—By appointing altar boys as a reward for good conduct in the parish school, or lacking the parish school, for excellence at Sunday school, by way of a promotion, it

will be looked upon as an honor, and they will be looked upon as a privileged set.

Third—Limit the number of altar boys and admit no others, excepting to fill vacancies, and admit none to serve the priest at Mass who have not learned all the Latin responses, and always limit the time for learning the Latin to one or two months at the most after admission as an altar boy, under pain of expulsion, and enforce this rule. This will impress the boys with the feeling that it requires some effort to become an altar boy, and what we have to work for is always more highly appreciated than what we can have for nothing.

When teaching the altar boys the Latin responses for the Mass, it is the greatest help to them to teach them the meaning of the words while they are learning the Latin, and tends to impress it upon their memory far better than merely learning the Latin by rote, without understanding the meaning of it; they can then make the responses with far more intelligence, and in case of tendency to forget any word the knowledge of its meaning greatly facilitates their work. This appears to be almost invariably overlooked, and is certainly deserving of attention.

Fourth—Have all surplices and cassocks for the boys provided by the parish, or if provided by the boys, have it distinctly understood that they are given to the church and at once become parish property, never to be taken from the church by the boys without express permission, to be done up or repaired.

Fifth—Have occasional excursions exclusively for the altar boys; give them a little candy and some pictures from time to time, but always give these things and the invitations for the picnics without previous notice, so that careless boys, who may be absent, will not take part in them.

Sixth—Be scrupulously exact in keeping every promise made to the boys.

Seventh—Watch the attendance and promptly suspend any boy who fails to attend until a satisfactory excuse is obtained from his parents or guardians.

Eighth—If a boy is absent more than once within a month without a satisfactory excuse, expel him entirely. When a boy becomes careless he not only ceases to be of value himself as an altar boy, but he soon reacts upon the others and lowers the standard of efficiency for all.

Ninth—If you are not really fond of children, and able to make friends of them, leave them exclusively to the care of your assistant, and lacking an assistant, put them in entire charge of some intelligent lay member of the parish, or if you have the good fortune to have a parish school, then put them under the charge of the Brothers or Sisters, and never interfere in their management, and if it is necessary to give them any directions always do this through the one in charge of them, as this is the only way to avoid the appearance of a conflict of authority which would destroy all discipline and efficiency.

By kindness and encouragement altar boys may easily be aroused to sufficient enthusiasm to work to the limit of their strength and endurance in helping about the church, in decorating for a feast day, or in other such work, and nothing helps more in such cases than a little well deserved praise and a few words expressive of appreciation of their efforts; yet to make a regular drudge of a boy by making him carry heavy loads of coal, wood, water, ashes or other such things, if often called upon, will soon dampen the ardor of the best boy and make him seek excuses to stay away from the sanctuary.

Altar boys should always be made to present themselves in the sacristy with scrupulously clean hands and faces;

clothes well brushed; hair neatly combed and shoes polished. The only way to be sure of this is to provide comb and brush, a roller towel, plenty of soap and water, and at least one shoe brush and blacking, or a suitable liquid dressing for the shoes and a clothes brush. It will then be easy to enforce the decrees as to personal neatness.

Sometimes an ungainly habit takes root in a parish, such for instance as bowing to the celebrant while holding the Missal or chalice veil, instead of first setting it down in its place, and then making the bow.

Lighting Candles Quickly.

On great holy days, or for Benediction of the Blessed Sacrament, when there are a great many candles to be lighted, the second acolyte sometimes finds it a great task to do it, and much time is needlessly consumed in this way, sometimes causing a delay in the service with the congregation waiting, which is always a misfortune. This difficulty is entirely done away with if the sacristan, or those in charge of the decorations, will take an ordinary tin pie plate and put into it not more than an eighth of an inch in depth of spirits of turpentine, which may be had at any drug store, in fact just as little as will cover the bottom of the plate. Then take as many candles as can be clasped in both hands, with wicks all turned up, and first rest them all on a table or other flat surface to get them even, then turn them the other way and dip all the wicks into the turpentine. This should be done by some careful person, and before beginning to dip the candle wicks, the bottle of turpentine should be put away, as nothing is more inflammable than turpentine, and a little carelessness with it might result in a serious fire.

When candles have been treated this way it will be found that in lighting them it is barely necessary to touch

them with the lighted wick of the lighter as they will instantly light without the loss of a single second, and when they are in rows on the altar it is merely necessary to pass the lighted wick of the lighter over them barely touching each one with the flame, and they will light at once, saving almost all of the time that would be required to light them without this treatment with turpentine.

Some boys are exceedingly awkward about lighting the candles on the altar, and always hold the lighted wick of the lighter pointing downwards instead of carefully holding it pointing upwards as nearly straight as possible, and by holding it downwards they quickly burn up great quantities of wick which is simply wasted, besides being compelled to stop every moment to rearrange the wick, and the large size of the flame is dangerous, as a piece of burning wick is liable to fall onto the altar and start a conflagration. Such a boy as this will pay no attention to lighting and extinguishing the candles in the order prescribed by the rubrics, and all will be done in a slovenly and disorderly manner, quite out of keeping with the perfect order and decorum which should always prevail in the House of God.

All this comes from a want of proper training by the one in charge of the boys, who is entirely responsible for it, although such persons sometimes abuse the boys for what they themselves are entirely to blame for. All such mishaps may be avoided by having not to exceed one or two altar boys selected for this service, and always have one of them do it, and see to it that they are properly trained for it. In extinguishing the candles there is often as much or even more trouble encountered than in lighting them. If a blower is used, by holding it not nearer than one foot or a foot and a half from the candle, it will be found very easy to extinguish it, for in this position it does not

require near so accurate an aim as when it is held close up to the candle, for in that case it is easy to blow entirely past the candle, as the wind has not room to spread out, but is ejected in a very small stream, making it difficult to hit the flame. The old-fashioned extinguisher is always reliable and easily managed.

For all special occasions certain boys should always fulfill the same functions, as in this way they will become proficient in their several duties. This should be arranged upon a regular system of promotion beginning with the torch bearers at Benediction or High Mass, after which a boy may be promoted to swinging the censor, then to carrying the crucifix in processions on Holy Thursday, at the Stations of the Cross, etc., but a tall boy should be selected for this. Finally serving at High Mass should be the highest honor that a boy can be promoted to; first as second acolyte, then as first acolyte. The most proficient of all should act as master of ceremonies and director of the others.

On Holy Saturday, when blessing altar stones at a Cathedral, or on other occasions when the Missal is to be used for long periods of time, a bookstand, similar to those used by musicians, should be provided to relieve the boys from the necessity of holding it for a long time, as no boy should be subjected to the strain and extreme fatigue involved in holding the Missal all through such services, as it is fatiguing enough to them to remain through these long services without being subjected to greater and needless fatigue.

The old French saying "little presents make friends" is especially applicable to childen, and the priest who gives a little picture to an altar boy or buys him a glass of ice cream soda water, when casually meeting him on a hot summer day, goes a long way towards securing the loyal devotion of that boy. Kindness and patience will win his

heart, and discipline, with quiet dignity of manner, will command his respect and secure his obedience.

By proper attention to these remarks any priest may easily have plenty of faithful, punctual altar boys, instead of having merely a few awkward and ill trained ones as is the case in numbers of parishes.

Rubrics.

The publications giving the rubrics for serving at Mass and attending at other services of the church are so full and precise that no reference will be made to them, excepting as to some matters either not defined by the rubrics or concerning which there is a diversity of practice.

In saying Mass, some priests always slightly lower the tone of the voice, and make a slight pause at the end of each prayer, while others crowd the prayers together in such rapid succession that even an experienced server cannot tell when one ends and another begins. The former practice is a great help, while the latter makes it very difficult for the server to respond properly.

Inspecting Missal and Cruets.

In some churches it is customary to have the server carry out the Missal as he advances to the altar before the celebrant, and where two serve, one also carries the cruets at the same time. This custom has the advantage of enabling the celebrant to inspect the cruets in the sacristy just before beginning Mass to see that they are properly supplied with wine and water. He also finds the places in the Missal and marks them before leaving the sacristy, instead of doing so after ascending to the altar with the chalice, which latter method sometimes results in an awkward delay during which the congregation are kept waiting to no purpose, while the plan of finding and

marking the places in the Missal in the sacristy before entering the church for Mass seems much more appropriate, and certainly saves time, which is always a matter of importance.

When Benediction is to be given after Mass, or between Vespers or other services and Benediction, there is often a tedious wait quite needless. This may be entirely avoided by having the candles lighted in time to be ready when the time for Benediction arrives instead of doing this when Benediction should have begun.

When this is properly managed there is not an instant of waiting before Benediction begins, for not only the candles on the altar are lighted before the time to begin Benediction, but the torches in the sacristy have also been lighted and the coals burning in the censer. The master of ceremonies or the first acolyte has also previously gone to the sacristy and has prepared the cope and stole for the officiating priest, and the Benediction veil is ready on the credence table, or if Benediction is given after Mass these preparations are finished during the last Gospel, during which the extra candles for Benediction are also lighted, the altar cards, Missal and crucifix removed unless the Gospel be one read from the Missal, in which case the Missal is removed the instant the priest finishes reading the Gospel, all other preparations having been previously made.

If at Mass the priest then removes his Chasuble and Maniple, which are taken by the second acolyte, while the first acolyte or master of ceremonies places the cope around his shoulders; if after Vespers or other service than at Mass, when the priest is not wearing the cope, as the priest advances to the altar steps the master of ceremonies advances to his side, meeting him at the altar steps with the stole in his right hand and the cope over his left arm, and after

handing the stole to the priest, while he puts it on, the boy places the cope over his shoulders, and all is ready in an instant without retiring to the sacristy. At the same time that the priest is vesting with the stole and cope the thurifer and torch bearers enter the sanctuary and take their places by the time the priest has ascended the altar steps to place the Blessed Sacrament in the Monstrance. In this way all delay is avoided, and this is always important. When the priest wears the Cope during Vespers he is all ready for Benediction.

At the second incensing of the Blessed Sacrament the first acolyte, or master of ceremonies, brings the Benediction veil and kneels with it on the altar steps, but does not place it over the shoulders of the priest until he has placed the Monstrance on the altar; he then places the veil over the shoulders of the priest as he genuflects and removes it from his shoulders as he genuflects again after giving the Benediction.

At the Cathedral at St. Cloud, Minnesota, where everything moves like perfectly adjusted machinery, at the second incensing of the Blessed Sacrament at Benediction, a boy acting as master of ceremonies goes to the credence table and gets the veil, and then kneeling on the altar step with his arms extended in the form of a cross so remains until the time to place the veil over the shoulders of the priest. His surplice sleeves are exactly the same length as the body of his surplice, and are attached to the sides of the surplice, so that as he kneels with his arms extended in the form of a cross, holding the Benediction veil, his surplice and surplice sleeves form a perfect semicircle, the effect of which is artistic and impressive and exceedingly appropriate.

In some churches the singing of the "Laudate Dominum" after Benediction is so badly timed as to necessitate

either the standing of the congregation while the Blessed Sacrament is still on the altar, or they must kneel during the beginning of the doxology, either of which is very improper. In other churches it is so well timed that just as the priest closes the door of the tabernacle the hymn begins, thus enabling the people to stand as they should at the right time.

At the Indian Mission of St. Ignatius in Western Montana, a venerable missionary priest, when Benediction was to be given at May services after the singing of the Litany of the Blessed Virgin, always opened the door of the tabernacle to place the Blessed Sacrament in the Ostensorium just as the choir began to sing the Agnus Dei, thus showing a fine sense of the fitness of things.

Removing the Blessed Sacrament.

In some churches when removing the Blessed Sacrament from the tabernacle to place It somewhere else, or for any purpose, this is done without the ringing of the bell or gong, and It is carried away without a candle before It causing great unintentional irreverence on the part of those present in the church, many of whom may not even know that the Blessed Sacrament is being removed, unless the customary signals with the bell or gong are given, and a bell rung as the priest carries It, with also a lighted candle before It. This is much to be regreted and is quite unnecessary, and shall I say, inexcusable disrespect to Our Divine Lord in the Holy Eucharist.

Deacon at Vespers.

In some churches where there are two priests present at Benediction no attention is paid to the proper method of having one act as assistant to the other, and place the Blessed Sacrament in the Monstrance, put It on top of the

tabernacle, and hand It to the officiating priest to give Benediction with, and then again receive It from him and return It to the tabernacle. In other churches this is properly done showing a due consideration for the divine service as it should be.

Surplices and Cassocks.

In some Cathedrals and other churches each boy is supplied with two surplices, one plain one for use on all occasions, excepting great holy days, and another of lace, or edged with lace, for great feasts of the church; and three cassocks, a red one for ordinary occasions and feasts; a black one for Good Friday and all funerals, and a purple one for Lent, beginning with Septuagesima Sunday, for Advent and all days when the celebrant wears a purple chasuble. Boys keenly appreciate the fitness of things, and having them thus properly equipped for divine service is a great help to holding them, and a most useful object lesson to all beholders to whom the changes of colors for different seasons and ceremonies of the church may well be profitably explained.

A pocket hole left in the cassock within easy reach of the trouser pocket is a great convenience and avoids the awkward raising of the bottom of the cassock when in need of the handkerchief or other object from the pocket.

A similar opening in the cassock and alb of the priest is equally advantageous.

CHAPTER IX.

Church Choirs and Music.

Correctly speaking, a church choir consists of the clergy and altar boys in the sanctuary, and to apply the word choir to singers in an organ loft at the rear of a church is a misnomer, and the term as applied to them is misleading, unless always used with some qualification, such as lay choir, congregational choir or some such explanatory term, and a "Liturgical" or real choir can be found in the sanctuary only, and "Layman" has personal knowledge of but two or three choirs in the United States.

The "Motu Proprio" of Pius X. is a perfectly clear and concise treatise on church choirs and church music, and being distinctly mandatory in character its provisions are binding upon all, and it is to be hoped that the day is not far distant when its provisions will be strictly carried out in every Catholic church in the United States.

The Holy Father is not only Pope, and therefore the final authority in this matter, but he also stands in the very first rank as a musician; therefore, even from a merely human standpoint, no one could be better qualified to promulgate such a decree as he has published on church music.

There are numbers of persons who appear to labor under the impression that to comply with the provisions of the "Motu Proprio" involves some great difficulty or the overcoming of obstacles nearly unsurmountable. Pius X. is not only a musician of ability, but he is also one of the most practical of men, and in his "Motu Proprio," which

is binding throughout the entire world, he has required nothing which is not well within reach of every well organized parish in the world.

There are others who without familiarizing themselves with it, have the impression that it requires the use of the old Gregorian chant exclusively. This also is an entire mistake, for although founded upon the music of the great St. Gregory and resembling it in certain features of a general character, it allows a latitude limited only by some provisions of a very general nature. For instance, the old Gregorian music was all melody, and made no provision for harmony, being in one part only; while under the provisions of the "Motu Proprio," the grandest harmony of which music is susceptible is permitted, yet the music may be so simple, that aided by an organ accompaniment to carry the air, any child with an ear for music can sing it.

The only church music now permitted by papal authority is entirely religious in character, and all operatic music is forbidden, and instead of rendering devotion impossible, as was too often the case with the music previously heard in our churches, the authorized music is eminently devotional in character and distinctly conducive to prayer instead of being a distraction, and the wearisome repetitions that we poor, long suffering Christians were often compelled to endure, are now eliminated, Deo Gratias! and a High Mass, properly sung, takes but little longer than a Low Mass, and where there is but one Mass on a Sunday or holy day it can just as well be a High Mass; for that matter there may be two or more High Masses in succession as "Layman" has heard them in Paris, France.

How many, many times devout Catholics have remained away from High Mass because the long-winded operatic music inflicted upon them was more than their nerves could endure, and other good, well meaning souls, after such an

ordeal, could tell you what a wonderful solo Miss Contralto sang: the marvelous duet by Miss Soubrette and Mr. Basso Profundo; but, dear creatures, if you ventured to ask them anything about the sermon, for the life of them they couldn't remember what it was about, and really they didn't know what priests were in the sanctuary besides Father Brown, but they were enthusiastic about the new Parisian hat worn by Miss Mezzo Soprano up in the organ loft at the back of the church.

Much of the prejudice against the old Gregorian music was because a great many persons have never heard it properly rendered. To get some idea of the difference in the same music when executed in different time just play, or ask some one to play for you, "Yankee Doodle" very slowly. This will be a complete revelation to one hearing it for the first time, and you will be amazed to find that our rollicking national air, when played very slowly, is a grand and very solemn hymn, and "Layman" has heard it positively stated that the air of "Yankee Doodle" was originally a papal hymn, but is not prepared to vouch for the correctness of this assertion, yet anyone who hears it played very slowly will at once realize that such might well have been the case.

"Layman" has heard the "Dies Irae" sung in "rag time" and the result was a pitiful parady upon one of the grandest hymns ever composed, the solemnity of which, when properly executed, is positively awe inspiring, especially to one who understands the references to the terrible Day of Judgment contained in the words, as anyone may from the translation in his prayerbook.

On the other hand, as a rule, the Vesper Hymns are almost invariably dragged out with a monotonous drawl that is positively painful, whereas, when executed with the rapid, sprightly rythm proper to them, they are full of

life and inspiration, far different from the funereal dirge that is very commonly made of them, besides taking less than half the time to sing them, and when their meaning is understood, as it may readily be by anyone having a book containing the Vesper service with the Latin and vernacular opposite to one another, they are most inspiring and thoroughly enjoyable, and have none of the depressing effects caused by the horribly slow manner in which they are commonly sung. They should be run through very rapidly, in fact about as fast as the words can be distinctly pronounced, for the words of church music should never be sacrificed. Moreover, even when sung as plain chant, without harmony, the organ accompaniment harmonizes so well with the voices of the singers that those who hear it are often under the impression that the singing, as well as the organ accompaniment is richly harmonized, and many persons would never suspect that it was merely the old, much abused, Gregorian plain chant, coming out in all its true grandeur simply because it happens to be properly rendered.

The difficulties in the way of adopting the only music now permissible in our churches are purely imaginary and recall to "Layman's" mind some early engineering experiences when engaged upon preliminary railroad surveys. At such times the engineering party seldom have the option of following roads, trails, or even solid ground, and they soon learn to look with contempt upon warnings of danger in their way which they constantly receive from frontiersmen, hunters, etc., and they follow their course straight ahead through "bottomless" swamps and "impassible" streams, ascending and descending precipitous cliffs with walls so nearly vertical as to seem to the inexperienced to threaten certain death to anyone attempting to scale them, sometimes hanging from a rope over a yawn-

ing chasm hundreds of feet deep, or making their way along its face clinging to vines, tufts of stunted grass, or straggling underbrush. When warned by some settler not to venture through a certain swamp, as he had lost a cow there the previous week, we simply went straight ahead without even stopping to listen to his "tale of woe," sometimes dropping down every day, for weeks at a time, to our shoulders in mud and water. Experience had shown us that with a few, simple precautions that were always at hand there was no real danger in such cases.

So it is with church music; those who simply go ahead will find that the difficulties will disappear, and once having become familiar with "real" church music they will never again be willing to go back to the scandalous performances that have disgraced our churches in the past.

The real obstacle in the way of compliance with the "Motu Proprio" is that a very large number of persons most interested in it have not even read it through, as is evident from the utterly irrelevant comments and questions to which they give expression, although it is a short document that can be read in scarcely more than a few minutes, and it is so perfectly clear that it can be readily digested by anyone of mediocre intelligence.

There is not the slightest difficulty about obtaining music within the provisions of the "Motu Proprio" and all that is necessary is to have someone who is able to carry the air on the organ or melodian properly, and train the altar boys or congregational choir to pronounce the Latin correctly, and read it as fast as it is to be sung, then supply enough copies of the music to allow each singer, or at least every two singers, to have a book so that they can keep up with the organ accompaniment and then go ahead, and that is all there is to it, as appropriate music can be had no more difficult to sing than airs ordinarily sung in the schools,

and but little if any more training is required for church music than for these.

Congregational singing, at Vespers, may easily be arranged by having enough copies of the Vesper hymns for their use, or even merely the words of the hymns in the Latin verses to be sung, and it is surprising how easily they will fall in with the singing and develop congregational singing for Vespers and Benediction at least, and they very soon become much interested in it and it helps to improve the attendance. This is the goal to be attained and a little systematic effort will accomplish it with not a tenth of the time, worry and expense heretofore bestowed upon secular music almost as incongruous in a church as a sparring match or an acrobatic performance in the sanctuary during Mass would be.

Non-Catholics Retain Catholic Traditions.

It is a strange fact that many non-Catholic congregations in this country have kept up the traditions and practice of Catholic church music, while both have been very generally neglected in our Catholic churches. The boy choirs of Protestant churches, the arrangement of seats facing one another on opposite sides of the sanctuary, the congregational singing are all what should be found in every Catholic church, but they are so rarely found there where they belong, and so generally found in Protestant churches, that many Catholics have actually come to believe that they are peculiarly Protestant arrangements, instead of being thoroughly Catholic, although very generally neglected by Catholics and retained by Protestants.

Congregational Singing.

The congregation may be kept constantly in close touch with the many changes in the music for various days and

seasons by merely having the organist or choir leader each Sunday or holy day before the service begins, hang up, on a hook for that purpose on the wall at or near the front of the sanctuary, cards with the numbers of the Psalms or other music to be sung during the service, in the proper order so that when removed, one at a time, the next succeeding number will be exposed, and then, during the service, an altar boy designated for that purpose removes one card at a time as the end of each piece of music is reached, and if not familiar enough with it he can receive a little signal from the officiating priest or even from the choir leader or organist, and as the air for each succeeding piece of music is always played once before it begins there will be plenty of time for this, especially at Vespers.

Of course the airs or words in the books must be numbered to correspond with the numbers on the cards, and in this way the chances for mistakes are almost entirely eliminated, and by these simple means the grand old Catholic custom of congregational singing so highly recommended by ecclesiastical authorities, but so long neglected in this country, will be revived.

The choir, properly organized, consists of the altar boys, and if they have been trained as they should be, all that is necessary is to have them attend the choir rehearsals at the appointed times. If there is a prosperous parish school the church music will be taught there and the pastor's troubles on that score will be ended.

This work of reviving and stimulating correct church music, so inspiring to devotion and so pleasing and impressive, when properly executed, can be greatly aided and facilitated by the appointment, in each diocese, of a competent person, thoroughly imbued with the spirit of the authorized church music, as Diocesan Choir Master, with authority to inspect all choirs within the diocese, to the

end that the mandates of the "Motu Proprio," now the law of the church on this subject, are everywhere carried out.

A most complete reformation of existing abuses would be brought about in a surprisingly short time by this means, which is strictly in accordance with the directions of the Holy See for the appointment of a commission in each diocese for the enforcement of the "Motu Proprio" and there is but little doubt that in nearly every case he would be welcomed with open arms by both pastors and people, who in many cases will be found to have disregarded the injunctions of the Holy Father on this most important subject mainly because they did not know how to go about the work of establishing properly organized liturgical choirs and the introduction of congregational singing, and who will be immensely relieved and greatly rejoiced to find how easy and simple it is.

The introduction of books containing authorized church music, a few practical hints to the choir leader, and perhaps a few rehearsals with the choir, and the work is done, and one of the most extraordinary and widespread abuses that has ever invaded the portals of our churches will have ceased to exist, and an occasional visit thereafter by the Diocesan Choir Master will prevent any danger of the recrudescence of this hydro-headed monster of profane music which regaled us with what was most intensely worldly and irreligious during the most solemn and sacred services of the church.

One who has made a life study of church music, both in Europe and the United States, and who is a recognized authority on the subject, and whose writings are always welcomed by those best qualified to judge, recently stated that "As the church has an architectural style all her own, a language, ceremonial and vestments peculiar to her,

so she has her own music which is essentially devotional and a part of the divine service, and that to ignore this and attempt to entertain the congregation with a concert at one end of the church while the Holy Sacrifice of the Mass is being offered up at the other end, is as great an abuse as it would be for the priest to celebrate Mass in evening dress, instead of the prescribed vestments."

This subject is so important and far-reaching that volumes might be written upon it, but in a work of this kind the space that can be allotted to it is very limited, and it is hoped that the foregoing remarks will suffice to be of assistance in turning the attention of those interested in the right direction, and impressing upon them the fact that there is no real difficulty in complying with the mandates of the Holy Father.

CHAPTER X.

Sermons and Accommodations.

The great secret of success in preaching is to make the sermon short, always short, very short; as a rule not more than fifteen or twenty minutes, including notices, Epistle and Gospel. The reasons for this are many and most important. In the first place, for many persons, no matter how devout they are, the time at their disposal is very limited on account of many circumstances beyond their control; secondly, in a sermon carefully prepared, and concisely expressed, as much can be said, and much better understood in fifteen minutes than if the same were said in the course of an hour; third, but few persons can keep their attention fixed upon a sermon beyond fifteen minutes, and, although some of those who read this may not be flattered by the statement, not one preacher in a hundred can hold the attention of his hearers more than fifteen minutes, and not one in a thousand can hold an audience more than half an hour, and a most earnest priest may be filled with holy zeal and so carried away with his subject as to forget the passing of time and everything else, but alas, for human frailty, in such cases, almost invariably, the effect upon his hearers is simply to tire them and make them forget what he has said, while the same sermon condensed into ten or fifteen minutes would have been remembered and productive of much good.

Short sermons is a perfectly safe rule, while long ones may be time and energy entirely lost upon the audience.

The good, old fashioned way of addressing the congregation as "my dearly beloved brethren," or "dear brethren," and of ending with the words "which is the blessing I wish you all, in The Name of The Father and of The Son and of The Holy Ghost," always impresses many hearers as greatly preferable to some of the methods now more or less in use, such as "my Christian friends" or "dear people" or such like expressions.

In most churches the world over, the sermon is preached immediately after the first Gospel, but in some churches it is delayed until after the ablutions. The objections to this are that by that time the congregation is much less likely to be in a condition of mind or body to give the same attention to it that they would have been after the first Gospel when they were fresh and had not had time to get tired, besides which, those who have received Holy Communion cannot attend to the sermon without neglecting their thanksgiving just at the time when they should give their undivided attention to it. This is upon the assumption that the sermon is at Low Mass, as is customary in many parishes, and this has the advantage of enabling those unable to get to High Mass to hear an instruction.

Some of the best sermons that "Layman" has ever read were prepared for a Low Mass and were limited to five minutes' time.

The custom prevailing in many churches of giving notice, every Sunday, at each Mass, of the times for all services during the week, and for the following Sunday, is a most important one, for it rarely happens that there are not some strangers present who know nothing of the times for services without these notices, and it has often happened that persons have missed Mass because these notices have not been given.

It is also most important to have notices published in the daily papers and posted in all the hotels announcing the times for all services, and it will not suffice to have these posted in the leading hotels, as Catholics are just as likely as not to be found in other and less expensive ones. As a rule this involves no expense as hotelkeepers and newspaper men are generally glad to have these notices for the accommodation of their patrons.

In giving notices of the Feast of the Circumcision it is rarely referred to as a feast of the church, but merely mentiond as New Year's day, although the first feast in honor of Our Savior which is celebrated after the feast of the Nativity.

Direct references to Hell appear now to be seldom made in sermons, and there seems danger that it will, in a measure, be lost sight of to the detriment of many souls. While some of the old-fashioned, ranting sermons on Hell and damnation may be productive of little or no good, it seems necessary to keep this doctrine of such vital importance to all Christians before them at least negatively, as a loss of eternal happiness, without dwelling specially upon the torments of the damned. Doubtless most of those who are saved will be, rather through love than the fear of God's justice, yet it seems important that it should never be forgotten that justice is one of His divine attributes and cannot be escaped by those who are unfaithful to Him; moreover we cannot overlook the fact that, "Initium Sapientiae Timor Domini."

Sermons should never go "over the heads" of the hearers. Flights of eloquence may sometimes be indulged in without detracting from the value of a sermon, but this appears to be the exception rather than the rule, and a sermon so simply expressed as to be understood by a child, but always leading to the performance of Christian

duties, especially the approaching of the Sacraments will bear most fruit.

The obligation of restitution of goods or value unjustly taken, of good example, of avoiding slander, the Commandments and Sacraments, the duties of our state of life, seem often to be left for missions or Lenten instructions.

Sermons explaining the various feasts and fasts of the church, with historical sketches of their origin, and illustrated by narratives or events of note are always interesting and instructive and anecdotes nearly always attract and hold the attention.

The priest who takes pains to use correct language, properly pronounced, always increases the respect of his hearers and augments his influence over them, and nothing is easier than to ascertain the proper pronunciation of words, even in an unfamiliar language, as all that is necessary is to look up the words in a standard dictionary. In the English language Webster's is one of the best, and the Unabridged Edition is also full of other information of value, as it is very much of an encyclopedia as well as an excellent dictionary.

One who pronounces his words incorrectly, and uses bad grammar, detracts from the respect for him and the confidence in him.

In the matter of pronunciation it will not do to follow the example of others, as comparatively few persons either express themselves correctly or pronounce their words as they should be pronounced.

Where one is not familiar enough with the language in which he must preach, a safe way to avoid error is to use sermons, or extracts from them, taken from printed works on those subjects until he becomes sufficiently familiar with the language to compose them independently.

Preaching in Foreign Languages.

While no language is foreign to Our Holy Mother the Church, and the fact that all languages are used within her fold is a proof of her Catholicity, yet under certain conditions the practice of using a language foreign to the country has the effect of conveying to many persons the impression that the church is a foreign church not at home in the country, and more or less inimical to the country and its institutions, consequently when a large majority of a congregation are natives of the country, even when some of them are of foreign parentage, the writer believes that all thoughtful persons will agree with him that it is a great mistake to preach in any but the language of the country, and that it is advisable to use a foreign language in those cases only in which a majority of a congregation can understand no other.

Well the writer remembers in past years the impression that prevailed, even among many foreign Catholics, that the church was foreign to the country, and frequently when the question was asked, is such a one a Catholic, the answer would be, no he is an American, which of course implied that Americans were never Catholics, yet it is needless to remind well informed persons that this country was discovered, explored and settled almost everywhere, in the first instance, by Catholics, and therefore no church has a better right to consider herself more thoroughly at home among us than the Catholic church.

It is undoubtedly also generally true that native born Catholics do not wish to be considered as foreigners and dependent upon a foreign language for instruction and the performance of their religious duties, and that they resent such an imputation, and the writer recalls the case of a young man of native birth who gave up going to his

own church and went to another in which the language of the country was used, and gave as his reason for doing so a wish to go where the language of the country was used. Happily, in that particular instance, the church of his choice was also a Catholic church, but the same influence might bear very strongly with others, where there was no Catholic church to attend in which the language of the country was used.

Ushers.

Young men generally make the best ushers, and it is well to provide them with a suitable badge with a ribbon attached with the word "Usher" printed or worked upon it in large letters. The duties of an usher, especially if the badge is worn, carry with them a little sense of importance and authority which are usually gratifying to young men. But they should never be too severely taxed. Where there is more than one Mass there should be a separate set of ushers for each Mass, but those for one of the Masses will usually serve for Vespers also. There should always be at least one reliable person as alternate in case one of the regular ushers should fail to come for any reason. There should be one usher for each aisle, and in very large churches, or when there is an unusual crowd there should be two ushers for each aisle, and one should always be responsible as chief usher, to whom all questions should be referred for settlement. They should not be called upon to serve for more than three months at a time, and one month would be better still, when they should be succeeded by others.

A prosperous St. Vincent de Paul Society will be the best source from which to recruit ushers. They should seat all persons not having regular seats and take up the collections at the Masses.

Seating Persons Displaced by Societies.

This is a problem which generally appears to be considered hopeless, and this is probably the first successful solution of it.

Although the faithful are generally perfectly good natured about giving up their seats to societies coming to the church in a body, and cheerfully shift for themselves in trying to find other accommodations to replace their own which they have relinquished, it always leads to more or less confusion and annoyance, and it is far from pleasant, when seeking another seat, after giving up your own, to find that you are crowding out others, perhaps some lady.

This whole matter may be very simply arranged as follows:

First—All pews should be numbered from one on down the aisle on each side, never across the church or any other way, and each tier of pews, from the sanctuary to the door should be indicated with a large letter on the first and on the last pew. Thus the first row of pews down the north side of the church would be letter "A," the next tier to the south letter "B" and so on across the building. So if there are four tiers of pews they would be lettered respectively A, B, C and D, if six tiers, E and F would be added, and so on for as many tiers as there may be.

Second—Each society should have certain pews assigned to it for its exclusive use on its Communion Sundays, or other occasions upon which it comes in a body, and no two societies should have the same pews, even on different occasions, for there are times when all should be there together, although on their usual monthly Communions there would be only one society each Sunday unless the number of societies in the parish is five or more; for instance, first Sunday of the month, the St. Vincent de Paul

society, pews one to five in tier A; second Sunday, the Rosary society, tier B, pews one to seven, and so forth through the list of societies, and upon such great feasts as Christmas and Easter all societies should come with their banners, badges, etc.

Third—After the name of each member of a society, the secretary should mark, on the society roll, the number and letter of the pew he usually occupies when not with the society, but no note is made of seats occupied by members when they are with their own society. From this roll is made up a list consisting merely of the pew numbers and letters of all seats occupied by members when not with their societies, and a duplicate of this list is kept by the pastor.

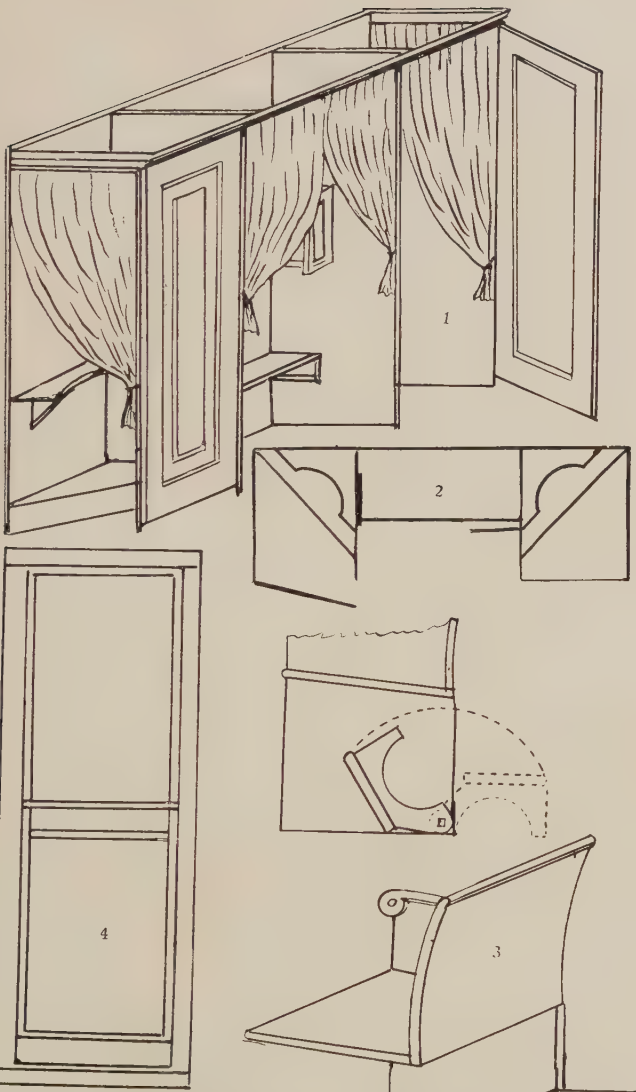
Fourth—Little aluminum metal tags should be made, each with the number and letter of a pew stamped on it, the quantity of tags for each pew being equal to the number of seats in the pew, all tags for each pew being marked alike, each with a hole punched through it near the edge.

Fifth—For these tags there should be a board with brass hooks in it equal in number to the pews in the church and arranged in the same order as the pews, and on each hook are hung all tags for seats in the pew of that number and letter, and on the board, alongside of each hook, is marked the number and letter of the pew it represents. This board with its tags is to be kept in the sacristy or rectory under lock and key, accessible to the pastor and janitor only. With this board is also kept a list of the societies, and opposite the name of each society is marked its days for receiving Holy Communion in a body; thus, St. Vincent de Paul society, first Sundays, Christmas, Ash Wednesday and Easter, and so forth for each society. Here also are the lists of pew numbers of seats usually occupied by members when not with their societies.

Sixth—Before each Sunday or holy day, the janitor, or some bright boy or girl employed for that purpose, is given access to these records and tags; a glance at the list of societies shows which ones are to receive on the following day; the list of numbers of seats occupied by members when not with their societies shows at once which seats they will vacate, in their own pews, when they are with the society. The one in charge of this work then takes the list of pew numbers for members of the societies that are to receive the next day, and then proceeds to pull off a tag from each pew for each number on the list. There may be one or more to be pulled off in a pew. As they are pulled off they are hung on a wire hook for that purpose, those at the foot of the church, nearest the door being pulled of first. These wire hooks are to be carried by the ushers when seating persons whose seats have been given up by them to a society.

Seventh—On the day of Communion of the society or societies, each usher with his string of tags is ready to seat all persons entitled to seats. As each applicant for a seat arrives, the usher pulls off a tag; those strung last being the ones nearest the front of the church, will be the first ones pulled off. A glance at the pew number and letter on each tag will show at once a seat vacated by a member of a society, and this seat will be given to the applicant who is looking for a seat to replace his own seat, now occupied by a member of the society. In this way everyone who has lost his seat by giving it up for a member of a society will have one provided for him, without confusion, or chance of misunderstanding, and without risk of crowding out any other pewholder.

As each tag is removed from the wire, as soon as its number and letter has been read, it is slipped into the usher's pocket, and after the service these tags are handed



1 Construction of Confessional.
2 Construction of Pews.
3 Arrangement of Kneeling Bench.
4 Window Arranged for Ventilation.

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to the janitor or other person in charge of this, and are all replaced in their proper order on the brass hooks on the board where they belong, ready for use on the next Sunday or holy day for the Communion of a society, or its attendance in a body otherwise.

Once put into running order this system is perfectly simple, and easily understood by anyone.

In order to prevent these tags from being used by persons not entitled to them, by whom regular pewholders will be crowded out, when an unusual crowd is expected at a certain Mass, admission to the church should be had by card only at that Mass, leaving persons, not pewholders, to attend other Masses. This precaution of giving admission by card only is also a wise one to prevent undesirable persons from gaining access to the church at midnight Masses on Christmas or other special occasions, and this is practiced in some churches in Europe, where it is a necessary safeguard.

By making a similar list of pew numbers of children belonging to a First Communion or Confirmation class, equal facilities will be provided for seating persons displaced by members of these classes. In the same way, if on Holy Thursday, for the procession, or otherwise, or on any occasion when children, or other members of the congregation are to occupy special seats, other than their own usual seats, it is an easy matter to make a list of the seats they usually occupy, and so have them available for persons displaced by them on any special occasion. Of course, the number of cards for admission should never exceed the seating capacity of the church.

CHAPTER XI.

The Sacraments—Baptism.

In the new Catechism, prepared by direction of Pius X., in the direction for administering Baptism by laymen, the statement is made, that in case of danger of death Baptism may be administered by anyone. In the Catechisms and prayerbooks heretofore in common use in this country it was always stated that laymen could administer Baptism to an infant in case of danger of death. It will be observed at once that this difference is one of vital importance, as the restriction heretofore in these books as to the Baptism of infants only, in case of danger of death, may well deprive many an adult of the grace of Baptism, which might be administered in accordance with the Catechism authorized by the present Supreme Pontiff.

There appears to be but a very poor general understanding of the grave obligations assumed by Godfather and Godmother of an infant at the time of Baptism, and there is cause to fear that many persons assuming this great responsibility do not realize that they are bound in exactly the same manner as the natural parents of the child, in case that for any reason the parents become unwilling or unable to fulfill their duties to the child in either spiritual or temporal matters, and there seems need of instruction upon this most important subject upon which the salvation of souls may depend, and it would seem that the least precaution that is absolutely necessary is to examine those about to assume the obligations of Godparents as to their understanding of the duties they impose upon themselves, and to see that they are fully instructed upon the subject.

It seems as if in some parishes sufficient facilities for the Baptism of children were not given, and the writer has seen and heard notices given that all children to be baptised must be on hand at a certain specified hour on a fixed day of the week, for instance at 2 or 3 o'clock on Sunday afternoon. Yet this may well be an hour most inconvenient for some persons, and at which they simply cannot be present, and it appears far more appropriate merely to require that sufficient time be given the pastor to enable him to fix a time mutually convenient to him and to those in charge of the child, for in this, as in all other Sacraments, the thing above all others to be desired is to remove every possible difficulty from the path of those who are to approach the Sacraments, and to offer every possible facility for their approach. But there is one thing that cannot be too sedulously guarded against, and that is the slightest appearance of favoritism towards those who are supposed to occupy positions of greater importance in the financial or social world, as nothing can be more odious than this, and nothing tends more to destroy the respect and influence of a pastor than this kind of favoritism. It is natural and proper that a pastor, like every other human being, should have his particular friends in whom he takes especial pleasure and upon whose advice he relies, but in all matters appertaining to the priestly functions a pastor, especially the younger ones, cannot be too earnestly warned against this appearance of favoritism. If there is any special consideration to be shown in such matters, then by all means let it be towards the poor and the humble.

One of the best things ever said about William the Conqueror was that to the great and the powerful "he was very stark," but to the poor and the humble he was "ever kind and condescending." This is one of the truest tests of greatness possible.

Confession.

Many most excellent priests may be astonished at the following statement, founded upon the experience and observations of "Layman," in many hundreds of different parishes, and in many different dioceses, during a half century of time, that one of the chief reasons why many Catholics approach the Sacraments so rarely, is because they are not given the opportunities to do so, and that this applies quite as much to large city parishes, attended by several priests, as to rural parishes, with one priest only, or even to missionary stations.

With the highest aims, and the best possible intentions, a large number of parish priests seem to fail entirely to realize the conditions under which it is possible for most persons to approach the Sacraments, and those cases in which ample opportunities are afforded seem to be exceptional.

In a great number of parishes, seemingly in the great majority of them, the usual hours for Confessions are from 10 or 11 a. m. to noon; from 3 or 4 p. m. to 6 and after 7:30 or 8 p. m.

These morning and afternoon hours are pretty good for those women who largely control their own time, but with few exceptions they are impossible ones for men, and for the large and ever increasing number of women in the employ of others.

Very commonly, after the first arrivals have been to Confession, the priest or priests retire, leaving the Confessionals without priests, consequently they are usually without priests shortly before noon, after 4 or 5, and after 8 or 8:30 p. m.

Most men are employed by others and cannot control their own time, and as the hours for business and labor

range from 7 or 8 a. m. until noon, and from about 1 p. m. to 5 or 6, these morning and afternoon hours are simply impossible ones for them, yet many of them could manage to get to the church before 7 or 8 a. m., between noon and 1 or 2 p. m. and after 5 or 6 p. m., but these are the hours at which it would be very unusual to find priests in attendance in the Confessionals. Moreover for many women, after 10 a. m. or after 4 p. m. are times when they cannot get to the church.

From this it follows that, for most persons, the only available times for getting to Confession are before 6 or 7 a. m., between noon and 1 or 2 p. m. and after 5 or 6, or again after 7 or 8 p. m.

For those who live at a distance from the church it is just about impossible to get back for Confession until after 8 or 8:30 p. m., but unfortunately, too often, if they get back at that time, they will find that the priest has already heard the Confessions of those who came early and has gone away. Having found this out from experience, they are very loath to go with the prospect of not finding the priest, and so it is put off from week to week, from month to month; the year rolls by and if they miss their Easter duty they begin to feel that it is as bad as it can be; then they begin to find excuses for not getting to Mass, often trifling ones in the beginning, and at last they become indifferent and another soul is lost to the church, and in this way so very many have fallen away, that were it not for the emigration from Catholic countries the faith would, by now, have well nigh died out among us. This picture is simply a statement of facts, and is not in the least overdrawn.

In this connection I will state a fact that may be a surprise to many good priests; not one person in a hundred will ever go to call the priest to hear his Confession. This

is partly from timidity or a fear of disturbing the priest, and sometimes because the poor sinner is not overanxious to go to Confession, and possibly glad of an excuse to miss it. All these causes combine to lead poor souls into the path to perdition. The remedy is most simple, and not difficult of application. By having his study so situated that it overlooks the Confessionals, or better still, by having it so situated that there is a grating in it which may be used for Confessions, and by being either within sight of the Confessionals, as nearly as possible all day on the days especially appointed for Confessions, or near the grating connecting with his study, he will be ready at all times to hear Confessions without interrupting his usual avocations to wait for penitents. This arrangement is worth everything as an aid and encouragement to approaching the Sacraments.

Where there is not a study connected with the church building, the sacristy may be used for that purpose, at least on the days for Confessions. Yet important as this arrangement is, it will not suffice, as there may be many excellent reasons why many persons cannot come on the days especially appointed for Confessions. Yet this is one of the most important plans that can be adopted, and a most serious reason for having the parsonage immediately adjoining the church and connected with it, and it would be impossible to imagine how many poor lost souls might have been saved by this simple arrangement, which enables the priest to be always within reach when not away from home.

In Council Bluffs, Iowa, in Portland, Oregon, and in some other places, both in this country and Europe, there are churches in which there are electric bells attached to the Confessionals, so that by touching a button the priest

may be promptly called, yet persons who would not go to the house for the priest, in too many cases, would not ring the bell either.

In an Illinois town the pastor made it his habit to be always in the church reading or studying from 6 a. m. until 8 or 8:30, at which time he said his Mass. As this covered a time during which almost anyone could get to Confession, it would be hard to improve upon this plan.

Dear reader, do you fully realize the tremendous odds to be overcome by many a poor sinner in getting to the church at all, and if, after overcoming these difficulties, he fails to find the priest ready to hear him, how it may be the turning point with him for all eternity, and how you, though all unconscious of it, by not being within reach to extend a helping hand to him at the critical moment, may have left him to eternal perdition.

As the hours at which it is possible for different sets of persons to get to Confession cover the time from 5 or 6 a. m. to 9 or 10 p. m. it follows that the priest who is to be ready to care for all comers must either spend 16 or 18 hours continuously in the Confessional, like the sainted Father Vianne, or he must be within sight and easy reach of the Confessional. In practice the former plan is quite out of the question, while, by considering the foregoing suggestions, founded upon actual practice in many places, the latter plan may be easily carried out to the great benefit of innumerable souls.

When missions are being given, or on the eves of great holy days, it often happens that persons who have waited a long time to get to Confession are obliged to go away at noon or supper time and return again before getting to Confession, and they then find that others have got there ahead of them. This is a great hardship, works great injustice, and may entirely deprive persons of the opportunity

to get to Confession. This difficulty is entirely overcome by the practice very successfully employed in some places of having each confessor supplied with numbered tickets which he gives to all who may have to return again for Confession, as these entitle each one to occupy the place he was obliged to give at noon or 6 o'clock.

Holy Eucharist.

In the early ages of the church it was customary to administer Holy Communion to infants, very small children. The present Sovereign Pontiff, Pius X., in the admirable Catechism prepared under his direction, approves of this custom and favors administering Confirmation also to very young children, and he anticipates and answers the objection that they cannot appreciate the Sacraments, by saying that their innocence is more pleasing to Almighty God than any amount of knowledge can be, and that to deprive them of these Sacraments until they have fallen into sin is to render them useless as a preventive of sin. "Rome has spoken," and there appears to be no further room for difference of opinion on this subject.

In some parishes the First Communion of the children takes place on the Feast of Corpus Christi, and this seems by far the most suitable day of the year for it, being celebrated in honor of the institution of this greatest of all the Sacraments, and yet there are many parishes in which the great fitness of this arrangement seems to receive no attention.

St. Ambrose says: "If the Eucharist is our daily bread why do you receive it but once a year?" The small number of daily, or even of weekly communicants, in many parishes is often a source of wonder, but the explanation seems to be at hand. In those parishes where a frequent

approach to the Sacraments is constantly urged upon the faithful, the number of weekly and daily Communions appears to be proportionately large.

In administering Holy Communion some priests inadvertently touch the tongue or lips of each communicant with the thumb, thus carrying saliva from the tongue of one to another. As the most destructive and most dreaded diseases known to science are more easily communicated through the saliva than by any other means, this way of carrying it on the thumb or finger from one person to another exposes them to great danger of contagion, and it is a dreadful thought that, while receiving Holy Communion persons may be innoculated with dangerous and loathsome diseases.

This danger, which is very real and most imminent, may be entirely avoided by gently laying the Sacred Host on the tongue without allowing the finger or thumb to come into contact with the tongue or lips of the communicants.

When the number of communicants is large, by having two priests, when available, to administer Communion at the same time, each taking one-half of the railing, much time is saved, but this is sometimes overlooked, and much time consequently lost. When this is done it is important that each priest should begin or end giving Communions exactly at the middle of the sanctuary railing, as a failure to do this has left persons waiting indefinitely between the two priests and exposed them to the danger of entirely missing their Communion.

On Shrove Tuesday and Ash Wednesday it is taken for granted that every Catholic to whom it is at all possible will approach the Sacraments as a preparation for Lent, yet in some parishes it is not even mentioned, and is entirely neglected. In one parish in which this was overlooked and neglected, a few years before an explanation

had been given of the meaning of the name of Shrove Tuesday and the importance of beginning Lent by approaching the Sacraments with the result that the Confessions and Communions were very numerous.

In giving Holy Communion, the distribution of ashes on Ash Wednesday and the blessing of the throats on St. Blaise's day in some parishes the admirable custom prevails of arranging to provide for all. Therefore, in giving Holy Communion on holy days, not legal holidays, when many persons are obliged to continue at their usual avocations, and are therefore prevented from getting to Mass later than 6 or 7 a. m., either one Mass is said at that time, or if there can be but one at a later hour, announcement is previously made that Holy Communion will be given at 6 or 7 a. m. to all those unable to be at Mass later, and the distribution of ashes and the blessing of the throats are repeated at stated times during the afternoon, and again in the evening, for all who are unable to attend in the morning. In this way devotion is encouraged and facilitated.

At the Church of the Jesu, in Rome, "Layman" has seen Holy Communion given before, during and after each Mass, by each celebrant, although the Masses succeeded one another during the entire morning. This enabled those who could not remain for their thanksgiving after Mass to make it during the Mass.

It sometimes happens that the Hosts run short at Communion by reason of some miscalculation as to the number of communicants, and this deprives persons of their Communion, as there may well be persons who can neither wait for another Mass nor return during the week for Holy Communion. This mishap results from a want of foresight, or from mismanagement in giving Communion, for by breaking the Hosts, as soon as it is seen that they will

give out if administered without subdividing them, an ample number of particles may be supplied, and this custom is followed by many bishops and priests, but there have been cases, where by a failure to do this, persons have been deprived of Holy Communion, and to turn anyone away from Communion is most unfortunate and may result disastrously to the persons so disappointed.

The number of Hosts that can be put into a Ciborium depends both upon the size of the Ciborium and upon the size of the Hosts, and by using a die that will cut the Hosts of a smaller size the number contained in a Ciborium of a certain size may easily be doubled.

The number of persons at Confession is no criterion for Communion, as numbers may have gone to Confession at other churches; yet there is nothing easier than to keep tally of the number at Confession. By merely having some small vessel containing a number of dried peas, coffee grains or beans, and by removing one for each penitent and placing it in a pocket, and counting them afterwards, the number at Confession may be correctly known.

First Communion Class.

In preparing the First Communion class Father ———, not more than six or eight weeks in advance gave notice that those who were to make their First Communion must attend every morning at a certain hour before school, and that a failure to attend would deprive them of First Communion with that class. The result was that they came in goodly numbers and were instructed each morning by the priest immediately after his Mass, and the number who received their First Communion was large.

A few years later, in the same parish, Father ———, another priest, announced that all those who were to receive their First Communion that year must attend regu-

larly twice a week at certain specified hours. In order to give anywhere near the same number of instructions, under this plan, that had been formerly given, it was necessary to extend them over many months, and as no definite time had been fixed for the First Communion, neither parents nor children had any idea when it was to be, and both became discouraged, with the result that the children gradually dropped out until when the time finally arrived for the First Communion the number to receive was the smallest in the history of the parish. It is easily seen how advantageous it is to have a definite time fixed for the First Communion, and then to have daily instructions covering a period of a few weeks only, as under this plan the children do not have time to get discouraged. Moreover, it is much easier to fix upon their minds the subject matter of their lessons by daily instructions than by having them a number of days apart, giving them time to forget from one to another.

Approaching the Communion Railing.

There are persons who advance to the Holy Table with arms swinging and a general appearance of carelessness in their manner, and this is sometimes the case with persons of the greatest piety and unquestionable reverence for the Blessed Sacrament. This comes entirely from thoughtlessness or want of proper instruction, and when noticed by a pastor can very easily be corrected by a few gentle words of instruction so general in character as never to suggest the idea of criticism of anyone in particular. "Layman" likes to see everyone advance towards the Communion railing with hands reverently joined together and head slightly bowed as is the universal practice in some parishes, as this demeanor is edifying to all and tends to

keep those about to receive recollected and most attentive to the solemn act about to be performed.

At First Communions an arrangement which has worked very successfully in a number of parishes is to have the boys kneel at the south, or Epistle half of the railing, occupying it from the center to the end, with the girls similarly disposed at the other half of the railing; and then, just as the last one of the boys at the middle of the railing receives, all the boys leave the railing, and are replaced by another lot who again fill that half of the railing, thus making the change without keeping the priest with the Blessed Sacrament waiting a moment. Then as the last one of the girls receives they move away and are in like manner replaced by the next lot of girls, in this way causing everything to move without either delay or the slightest confusion. By rehearsing this once or twice the day before perfect order can be secured for the actual reception of Holy Communion on the appointed day.

Confirmation.

What has been said in regard to the attendance at First Communion classes applies equally to Confirmation classes, and the recommendation of the Holy Father as to having Confirmation administered while the children are still very young is certainly worthy of the most serious consideration.

In one flourishing diocese the custom at the Cathedral parish was always to have Confirmation administered on the Feast of Pentecost, or Whit-Sunday, and this appears most appropriate, being the day on which the Holy Ghost first descended upon the Apostles, but of course this could only be arranged for one or two parishes in any one diocese for the reason that the gift of bi-location is a rare

one in the church, and hence the Right Rev. Ordinary can only hope to be in one place at a time.

Advancing for Confirmation.

Where the Ordinary of the diocese has not given directions as to the order in which Confirmation shall be administered, a plan very successfully followed is to arrange the bishop's throne on the platform of the altar, facing the congregation, and then have the children come forward in double file, that is by twos, and as the first two come to within five or six feet of the throne they genuflect and then kneel on the top step before the bishop and withdraw as soon as they have been confirmed, the next two making their genuflection and at once advancing to replace them as they turn away, and while they are being confirmed the two who have just been confirmed turn away from each other and, making a complete turn, again face the altar, falling in on each side of the third two, when all four genuflect together, the two who have been confirmed returning to their seats in the body of the church, while the other two advance and kneel before the bishop, and so on until all have been confirmed and have returned to their seats. The only thing important to preserve order and avoid awkward delays is to have the second two in line advance at once to the bishop's feet without waiting for the two who have just been confirmed to genuflect with them, as they should genuflect with the third two, not with the second two, as that will get all to moving correctly, and from that time on it will be simple enough until all have been confirmed. The last two girls, if they advance first, will genuflect with the first two boys, and vice versa if the boys go first.

Careful attention to these details adds much to the order and dignity of every religious function and prevents the

confusion and delays which result from a want of proper attention to them.

Where the Confirmation takes place at the Communion railing, as is the custom in some places, by having all advance to the railing in the same order as above mentioned for First Communion, everything will move smoothly and promptly, provided always that the last one confirmed at the middle of the railing moves away as soon as confirmed in order to allow time for filling that half of the railing while those at the other half are being confirmed, and the same with the last one at the left or Gospel end of the railing.

Matrimony.

In many parishes no marriages will be solemnized excepting at Mass, and the propriety of this seems to require no comment.

There is a very common custom deserving of the severest condemnation, and that is making light of the wedding by trifling frivolities as the married couple leave the church, and on the night following the wedding, if the couple be at home, by a charivari, commonly called a "shiveree." In some states this is very properly made a criminal offense, and at best it should be suppressed by proper means as a nuisance, as it is gross and unseemly in the extreme. The position of the bride is always a most trying one, and to make it more so is vulgar and inconsiderate in the extreme.

What would be thought of the conduct of those who should indulge in boisterous and noisy conduct towards a party of children when leaving the church after their First Communion? Marriage is also a Sacrament of the church, and should be treated with the respect due to a Sacrament, and not with silly frivolity, as if to turn it into ridicule.

While due regard is had for this matter in some parishes, in others, it receives little or no attention. A tactful and timely admonition by the pastor will generally suffice to put a stop to an abuse which is the result of thoughtlessness and a foolish and unbecoming custom.

Extreme Unction.

Spiritual writers generally agree that Extreme Unction should not be delayed until the patient is "In Articulo Mortis;" yet the custom appears to have become quite general to delay the administration of this Sacrament until the recovery of the patient can be accomplished by a miracle only, thus cutting off the sufferer from one of the intended benefits of the Sacrament, namely, a restoration to health by means of the anointing, if it please God; and in some cases, by attempting to leave it until the last moment, the patient has died without it. Judging from the teachings of writers who treat of it, the proper time to administer this Sacrament would seem to be as soon as the patient is seriously, or at least dangerously ill, for although it is desirable to receive Extreme Unction during the last illness it is quite distinct from the final absolution and plenary indulgence given by the priest at the hour of death.

In this connection, the custom in Catholic countries, or at least in some of them, for the priest, when at all possible, always to remain with the dying until all is over is in strong contrast with the custom of some priests in this country, who, after administering the Sacraments, leave the poor sufferer to die without the final absolution and prayers for the departing soul, although it is to be hoped that this custom does not prevail generally.

Churching of Women.

The good, old Catholic custom of being "Churched" or going to the church to give thanks after child-birth, according to the prescribed ritual, seems to have gone almost entirely out of practice in some parishes, yet nothing could be more becoming than to follow the example of the Blessed Mother who went up to the temple to make her thank offering after the birth of her Divine Son.

In every truly practical Catholic family the example of the Virgin Mother of the Saviour in this regard is commemorated twice a week in the fourth Joyful Mystery of The Holy Rosary, The Presentation of Jesus in the Temple.

As an illustration of the manner in which this beautiful custom is observed in Catholic countries, Belgium will be cited as an example. There, the new-born babe is baptised and made a little Christian the very day of its birth or the day following, and the first place the mother goes to after recovering sufficiently to leave the house is to the church, which is called "Kerkgang," and corresponds with our expression "Churching." This trip is made in state, always in a carriage if possible, and there she presents her baby to the Infant Jesus, enthroned in the Tabernacle upon the altar; attends a Mass of thanksgiving offered in her behalf and receives the special blessing of the church upon her and her child, according to the prescribed ritual; after which, with the bearing of one who realizes that she is the central figure in a triumphal march, by reason of her having attained, by her Christian maternity, to the highest honor and the most sublime dignity vouchsafed to a human being without transcending the bounds of the natural order, she goes with her little one to make brief calls of ceremony upon her nearest relatives who shower upon her their affec-

tionate congratulations with heartfelt wishes and most earnest prayers for the future welfare and happiness of her and her child. And what could be more appropriate, for she has indeed approached very near to the Divinity, for she seems to have been permitted to actually exercise the Divine Creative Power, for at the first instant that her unborn infant began its existence, The Almighty Creator of Heaven and Earth, in obedience, as it were, to her command, created an immortal soul to adore and serve Him in this life and enjoy eternal happiness with Him in the life to come. But, Oh! the pitiful spectacle in our own country of so many Catholic mothers who have grown up amid surroundings and influences which have caused them to entirely neglect to render thanks to The Almighty and All-Merciful Father for their safe delivery, and in some cases, forsooth, to actually feel a sense of false shame at what is in reality the crowning glory of womanhood.

A parish priest, who since then has become a well known bishop, once made some excellent remarks on this subject, severely censuring the ingratitude of those women who neglect to go to the church to offer thanks for their safe delivery.

It is to be hoped that this custom will not be allowed to diminish because of neglect of either pastors or people, as it is precisely the disregard of such practices that cause faith and Catholic piety to grow cold in so many places, and it is only by constantly reminding the people of these things that proper attention to them can be kept up.

CHAPTER XII.

Sunday Schools.

As the future of every parish depends entirely upon the rising generation, the character of practical Catholics, the devotion and fidelity developed in the minds and hearts of the young will mar or make the prosperity of the parish hereafter, and one generation of careless, negligent Catholics may ring the death knell of an entire parish.

As it is often quite out of the question for the pastor, by his individual efforts, to do justice in the catechetical instruction of all the children of the parish, he can hope for success in his work through the co-operation of a thoroughly competent and faithful corps of assistants only. Where there is no parish school, this involves the necessity of a regular Sunday school organization.

In this work the greatest success may be attained by the combination of divine and human elements, that is by bringing about the co-operation of both supernatural and merely human motives, for there are but few persons of such exalted piety as to continue faithful for any length of time to a line of work requiring more or less self-denial and personal inconvenience from motives exclusively supernatural. Without discussing the propriety of this state of affairs, it must be evident to every observant mind that it is a condition that must be taken into account in every parish undertaking.

A Sunday school society, regularly organized, with a superintendent who is the president of the society, with a vice president, a secretary and treasurer elected by the

members, but always subject to the approval of the pastor, and with fully three times as many members of both sexes as are required for teachers for all the classes, prepares the way for efficient work.

No teacher should be required to teach a class for more than three months at a time without being relieved by another teacher to take his or her place, and if the teachers are changed once a month it will be better still, for "a new broom sweeps clean," and a teacher taking hold for a few Sundays only will not have time to get tired and discouraged with the work before being replaced by another, and a teacher will relinquish the class to a successor with a sense of regret, and will be glad to return and resume charge after the lapse of a month, or two or three months. In this way the greatest interest, fidelity to work and efficiency can be secured.

Each teacher should be encouraged to cultivate the friendship of the pupils of the class, by occasionally inviting them to his or her home for a little social gathering, or an excursion to gather wild flowers, or hazel nuts, or go fishing, or visit a park together, or eat a couple of watermelons or a few pints of strawberries; and these invitations should always be given without previous notice, to those only who are present at Sunday school at the time of the invitation, in order that those who are absent may realize that they have missed something by their absence. These little invitations need never be expensive, and in many cases a little excursion, or a little entertainment at the home of the teacher need cost no money at all. In the same way the superintendent or pastor, several times a year, without previous notice, should present every child present with a little picture or medal, or distribute a small amount of candy to each child. These things amount to very little in the way of expense, but they go a long way towards

securing the faithful attendance of the children, and this kind of personal interest in the children at the classes, and in meeting them sometimes outside of the Sunday school, tends to cement a real friendship between teachers and pupils, and has far more influence for good than many persons ever suspect.

The Sunday school society, like all other parish societies, should have its regular meetings once a month at which questions pertaining to the Sunday school work should be submitted in writing by the different teachers without their names, and all should be called upon to give answers to them, a little picture or other memento being given to the one who is declared by the vote of those present to have given the best answer.

Every meeting should also have its social side. An effort should be made to have a short paper, or an extract from some book or magazine referring to the Sunday school work in any of its features, read at each meeting. This may describe a successful picnic previously enjoyed by the society, or a class picnic or other entertainment, and these papers should always be limited in length so as not to take more than five or ten minutes to read them, and the members should be warned not to make them too heavy in character, and when referring entirely to the social features of the society they should contain as much innocent fun as can be got into them.

A Sunday school class in which the children have formed the habit of asking most of the questions will be far better instructed than one in which all the questions are asked by the teacher, and the pupils will be far better grounded in their Catechism than when they merely learn their lesson by heart and answer the questions in the book. Where a teacher is unable to answer a question asked by a pupil, as may well be the case, it is very easy to avoid embarrass-

ment by merely saying, we will have to answer that question at our next lesson. Then a brief note should be made of the question and it should be submitted to the Superintendent or the pastor, and the answer unfailingly given to the class at the next lesson, and teachers should be very careful never to answer any question concerning which they are in the least doubt, as erroneous answers may do much harm. These questions asked by the pupils, especially when they are unusual ones, may be submitted to the next meeting of the society and to the pastor also, as a test for the teachers in their answers to them.

Answers to questions asked by the children will be much better remembered than instructions given in the usual way, and will arouse their interest to a high degree. It is well also to encourage the children to bring written questions to the Sunday school class to be answered by the teacher when there is no doubt about the answer, but in case of doubt to be always reserved for the next lesson after ascertaining the correct answers.

When engaged in Sunday school work "Layman" was much interested to see how easy it was to get the children into the habit of asking questions, and what intelligent questions they asked. Of course the routine work of the regular Catechism lesson for the day should always be gone through first, and by asking one or two questions only of each child, in such a way that no child will know what question will come to it for answer, this will not take long and a very good idea can be had as to the pains taken in learning the lesson by each one.

Of course there should be a roll book for each class which should always be called and notes of all absentees accurately kept to be reported to the Superintendent, who in turn should turn them over to the truant officers of the Sunday school to be looked up.

References to all these matters may be made interesting and instructive reading for the monthly meetings.

Some young women are excellent at writing up such matters as would be interesting and useful at the meetings, but as they do not always like to stand up and read their own compositions; they should always be allowed the privilege of having them read by some male member of the society or some other girl, if they so desire.

Recitations or select readings should be had from time to time, and at each meeting there should always be more or less music by the members. By having a committee on entertainment composed of say three members of the society to serve for not to exceed three months, and then be succeeded by another similar committee, there should be no difficulty in making an entire success of the social features of the organization. In all these matters, of course the pastor will always be the censor to guard against the introduction of any objectionable features, but it would be well to allow as much freedom in this as possible without permitting things positively objectionable.

There are many amusements suitable for these meetings, such as pinning on the mule's tail, conundrums, charades, occasional tableaux, etc., which may from time to time furnish enjoyment and entertainment. But every meeting should always be opened with prayer by the superintendent or the pastor, when present, after which the business part of the meeting referring to the actual Sunday school class work should be dispatched before taking up the social features, and care should be taken that no member attends merely for the social features, and absence from the business session should always be entered as absence from that meeting and more than one absence in a month, without satisfactory excuse, should be a bar to attendance at the social meetings during the following month.

The business part of these meetings should never be allowed to drag or become tedious, and should be limited in time not to exceed an hour or an hour and a half at the longest, and the meetings should open early, not later than 7 or 7:30, as best suits the majority of the members, and they should always close not later than 10 p. m. and an effort should be made to have them close always when the enjoyment is at its height, as this will do more than anything else to secure a full and regular attendance. The meetings should always be closed at exactly the appointed moment, regardless of what is going on, as all this tends to give a higher appreciation of them than if continued longer until there is a possibility of getting somewhat tired and losing the fullest interest and keenest zest.

Absence from class at any time since the last society meeting should rigorously exclude that teacher from the next social meeting, unless a satisfactory excuse is forthcoming. This should be enforced without the slightest favoritism or relaxation, as it is precisely the close attention to these points that will ensure the success of the organization, while to neglect them means the utter failure of the entire work.

A magic lantern or stereopticon is one of the best means for affording an occasional variety in the entertainments at the monthly meetings, and this might be parish property for the use of various societies, but it should always be under the charge of someone who understands it or it would soon be destroyed. The pictures or slides may be indefinitely multiplied in number and variety of subjects after the lantern itself has once been purchased, and an almost endless variety of entertainments afforded by its use, both for church societies and the parish entertainments.

Like all other parish societies the Sunday school society should have one or two pay entertainments for rais-

ing funds for its current expenses, and apart from these there should always be a Christmas tree for the children during Christmas week, at which each child should be given a small bag of candy, one of popcorn and any other little articles that the condition of the society treasury will permit of.

Admission to the Christmas tree should be free to all children who have kept up to a certain specified attendance at Sunday school, and always by cards distributed a few weeks beforehand, without previous notice, so as to exclude all absentees from class on that day who have not satisfactory excuses. These cards should entitle each child to free admission to the tree and also to the presents to be distributed, and on the back of each card should be clearly printed a notice that all persons not Sunday school teachers or pupils will be charged an admission fee of say 10 or 15 cents for children and 25 cents for grown persons. As the parents, relatives and friends of the children will all be interested in this Christmas tree entertainment it should bring in a considerable sum for the treasury of the society.

At the Christmas tree entertainment should always be recited "Twas the Night Before Christmas," and if this could be illustrated with magic lantern pictures while it is recited it would add much to the general enjoyment.

Each year besides the regular meetings and pay entertainments of the society and its Christmas tree there should be at least one picnic for the exclusive benefit of the teachers, and another to include both teachers and pupils.

For the Christmas tree, permanent decorations may be added to year by year, until a really magnificent tree is provided for, and the best way to be sure of always having a handsome tree suitable for these occasions is to have one

growing in a box which may be used year after year without destroying it, and during the remainder of the year it will be a handsome ornament to the parish grounds, if properly tended and cared for.

Lighted candles should never be used on the tree, although unlighted ones add much to its appearance. Very small electric lights, when available, may be used on the tree to take the place of the candles, which latter are far too dangerous, especially where there is a crowd of children assembled, and their use might easily result in a terrible catastrophe, doing permanent damage to parish property and quite likely also causing serious injury to the children or spectators and even resulting in loss of life, as has too often happened at such gatherings.

In its pay entertainments the Sunday School society should enter into lively competition with the other parish societies both as to the enjoyment provided for its patrons and as to the financial success of its efforts.

Recruits for the Sunday School society will best be found among the other parish societies, especially a flourishing St. Vincent de Paul society, the Rosary society and Young Girls' Sodality.

Formal applications in writing, upon printed blanks for that purpose, should be required for admission to the Sunday School society, and all applicants should first be endorsed by the pastor and recommended in writing by at least two members of the society, and admission should be had by a majority vote of the members present, and the membership of the society should be absolutely limited to the requirements of the Sunday school work, admissions being allowed to fill vacancies only. This way of limiting the membership has the effect of making it somewhat exclusive and causing membership to be much more highly prized than if admission could be had for the asking, and admission would be looked upon as a special privilege.

CHAPTER XIII.

Parish Schools.

Excepting in those districts where the population is practically all Catholic, a parish without a parish school cannot hope to hold its own against the inroads of infidelity and gross immorality that prevail outside the Catholic church.

In this country, there are many well meaning persons, both among the clergy and the laity, who do not seem to be aware of the fact that the public school system in the United States was organized for the express purpose of destroying Christianity. The originators of the system were O. A. Brownson, the distinguished Catholic writer and philosopher, long before he became a Catholic, and one Fanny Wright. That the public school system is most successfully doing this work of Satan is fully understood by those only who for many years have been in constant touch with the output of the public schools, both adults and children. So completely successful has this destruction of Christianity been in this country, that outside of the Catholic church, the child growing up today with any idea of morality or religion beyond its own inclinations is the exception, and a very rare exception at that, and the man or woman who attempts to be strictly honest is very generally looked upon as a fool, and one who strives to live a moral life is looked upon by many as worthy of contemptuous ridicule. The increase of Paganism, pure and simple, has well nigh overwhelmed and submerged all sects of old-fashioned Bible Christians, until today many of those outside

of the Catholic church no longer make any pretense at being Christians in any sense of the word whatever.

Outside the Catholic church the education of children is usually left by the parents entirely to the school teachers, and as instruction in religion or Christian morality are expressly forbidden by law in the public schools, the children necessarily grow up in total ignorance of both, consequently millions of children naturally amiable, well disposed and lovable, are growing up in a state of moral degradation that beggars description, and crimes of the most brutal and revolting character are increasing at a rate that staggers statisticians in our much blessed and beloved, yet most unhappy country, and we are far and away ahead of the rest of the world in the number and atrocity of the crimes committed within our borders.

Marriage is no longer regarded as sacred, and free love is openly taught and advocated, both directly and indirectly, by numbers of persons supposed to stand at the head of the public instructors of the country.

To expect to successfully combat such a tidal wave of infidelity and crime by an hour or two of Catechism on Sundays, is as hopeless as for Canute the Dane to stay the waves of the sea by his word of command, and in those cases only where the constant example of a sturdy Christianity and instruction in Catholic faith and practice in the home supplements the work of the Sunday school, is there the least chance of saving the child.

Even among adult Catholics, the children of sincerely Christian parents, the baneful influence of the public schools is everywhere apparent, and were it not for our Catholic schools and Catholic immigration, the church in this country would long since have lost so heavily as to be a mere shattered wreck today.

The utter indifference of many Catholic parents today as to the necessity of Catholic parish schools is by far the most conclusive and startling proof of their paramount necessity.

One word here on the comparative excellence of the merely secular training in the public and parochial schools. There are foolish parents, and even some of the clergy, who assert that the secular training in the Catholic schools is not up to the standard of the public schools. With all due respect to those who make this assertion, it is the sheerest nonsense, exactly the reverse being the fact as has been shown time and again, whenever the comparison has been made.

Years ago the mayor of Boston, then very much more of a non-Catholic city than it is today, publicly stated that unless the public schools of the city could be brought up to the high standard of the parish schools of the Catholic church it would not be long before all the children would be going to the Catholic schools.

In New York city, again and again, competitive examinations between the pupils of the public and parochial schools have demonstrated the superiority of the latter in secular instruction, and a few years ago the business men of New York became so utterly disgusted at the incompetence of the graduates of the public schools that a commercial body appointed one of its members to investigate and see if the difficulty could not be overcome.

After giving considerable time and attention to a canvass of the situation with no prospect of relief in sight, as a last resource, the gentleman having this matter in charge decided to see if anything could be done with the pupils of the Catholic parish schools. What was his amazement to find that because of their recognized superiority over the pupils in the public schools every boy and girl

in the parish schools had been spoken for in advance and all had positions waiting for them.

A few years ago a civil service examination was held at St. Louis and nine out of forty applicants successfully passed the examination, and as soon as the result was announced an irate citizen rushed in to see the Examiner and asked him what he meant by showing such favoritism in passing eight Catholics and only one non-Catholic. With surprised indignation the Examiner asked him what he was talking about, saying that he was not a Catholic and had not asked the applicants their religion and did not know it then, but that if what his caller said was true that eight of the nine who had passed were Catholics, he would advise non-Catholics to send their children to Catholic schools where they would learn something.

In St. Paul, Minnesota, because of the recognized superiority of the graduates of the Catholic schools in secular training they are in constant demand by business men and have no trouble to find employment. More than that; some of these business men, themselves non-Catholics, employ Catholics not alone because of their superiority in secular training, but because they are Catholics, and the head of a well known business house in St. Paul, himself a non-Catholic, at the beginning of his busy season, every year sent for a Catholic young man to act as his cashier, and told him frankly that he wanted to have his cash handled by some one who went to Confession.

Superiority of instruction, even in secular branches, is to be expected of the great teaching orders of the Catholic church, for with them it is a life work, for which they have been trained under a most perfect system, and to which they devote themselves through life, not merely as a means of livelihood, as is the case with the public school

teachers, but as a matter of principle and religious duty, motives far higher, and much more conducive to the best results, than when it is a mere matter of business, as with the public school teachers, with whom in many cases, it is also looked upon as merely a temporary make-shift until they get married or find something that they like better.

Such items as the following may be seen almost daily in the secular press, showing the utter failure of the state schools, even in the most rudimentary secular instruction.

"ROASTS" UNIVERSITY PAPER.

Dr. Moore Finds It "Disreputable"—Head of German Department Terms Contents of Publication "Hog Slop."

Interviewed in regard to the proposed course in journalism which it is hoped may soon be established at the University of Minnesota, Dr. John G. Moore, head of the German department, made a scathing attack upon the Minnesota Daily and the men who edit it yesterday afternoon.

"Hog slop" was one term he applied to the contents of the student's newspaper. He also said that its tone was "undignified and even disreputable."

As to the proposed course in journalism, Dr. Moore said:

"I don't think a school in journalism would remedy it. The people on the Daily should take courses in English and rhetoric until they know how to write."

Dr. Moore is chairman of the committee on curriculum, which will eventually decide whether such a course shall be established. The four remaining members of the com-

mittee and the faculty at large are heartily in favor of creating a course in journalism as a part of the department of rhetoric or English.''—St. Paul Pioneer Press Jan. 21, 1909.

SCORES YALE AND HARVARD.

Bishop McFaul, of Trenton, Says Immorality Is Taught at Several Universities—Princeton Also Included—Catholic Parents Told Not to Send Children to These Institutions.

(Pioneer Press Special Service.)

New York, June 21, 1909.—Calling on all Catholic fathers and mothers to refrain from sending their sons to Harvard, Princeton and Yale universities, Bishop James A. McFaul, of Trenton, in addressing the students of St. Francis Xavier's college, who obtained their degree of bachelor of arts, denounced these universities as places where immorality is being taught.

''If the Catholics who are sending their sons to these universities knew of the rascality, immorality and the disrespect for womankind that is being taught in them,'' he said, ''they would tear down the buildings. There are families in this country who are sacrificing their Catholic faith and their church taught morality in their fanatic and lunatic desire to get into society. That's why they send their sons to Harvard, Princeton and Yale; they want to get into society through the associates their children meet in these institutions.

''What we want is to send them to Catholic schools, where we teach them that there are such commandments as 'thou shalt not steal,' 'thou shalt not commit adultery,'

'thou shalt not bear false witness against thy neighbor.' No power but the Catholic church can stem these evils.

"We don't want to be hirelings of the state, although we do not see why we should have to pay for the teachings of a religion that we are not in sympathy with. Yet if ever our country or its principles are in danger, the Catholic church will be its salvation."

The bishop said he did not believe Catholics should unite in a great political party, as in Germany.

"We should not line up as Catholics in politics," he said, "but we have had great losses in our faith. We should now number half the population of the United States, or 40,000,000. There is a want of churches and a scarcity of schools. But we are overcoming this, through Catholic missions. We are making converts at the rate of 23,000 a year in this country."

These items do not refer to graded schools in rural districts, but to great state universities with millions of dollars in property and money at their disposal.

Let us then hear no more of the pretended superiority of the instructions in the public schools as compared with our Catholic schools, for nothing could be more absurdly and notoriously untrue.

A few years ago a gentleman who had made a short visit to St. John's Catholic University, near St. Cloud, Minnesota, in charge of monks of the Benedictine Order, when leaving there found that he was accompanied on the train by some hundreds of students going home for their vacation, and a few miles further on, at the Village of St. Joseph, a large number of girls from the convent school under the charge of the Benedictine Nuns boarded the train, also on their way home for vacation. All of these young persons of both sexes were entirely unaccompanied by anyone in charge of them, and there was no check

upon their conduct but their self-respect and Christian training, yet there was not a single improper word spoken, nor a single boisterous or unbecoming act, and all behaved like so many young ladies and gentlemen.

This same gentleman, who had this agreeable experience among these students from Catholic institutions, not long before had the misfortune to be in the same car with a party of students from the Minnesota State University, and he found them simply a lot of howling hoodlums, yelling, shouting, scuffling, throwing one another against other passengers over whom they sprawled and stumbled. They were from the public schools. The lesson drawn from the comparison needs no comment, and such illustrations could be multiplied ad infinitum did space permit. The brutal fights, too often encouraged by the professors under the name of "cane rushes," etc., the cowardly hazing, occasionally resulting in the maiming and even the death of a fellow student, the riots and other disgraceful exhibitions of lawlessness and utter want of even the elements of civilization in the behavior of both girls and boys are disgraceful beyond measure in the state institutions, and are frequently commented upon by the press; yet, as religion and consequently morality are forbidden in the instructions, this is inevitable from the very nature of the system.

Some years ago a proposition was actually seriously made to have a theatrical troupe take the road, composed entirely of graduates of Yale who had served terms in a penitentiary, but the faculty seeing what a damaging effect such a performance must have upon the institution in the estimation of every self-respecting citizen, succeeded in suppressing it.

It must not be supposed that Catholic students have all the life and spirit crushed out of them by severity and harsh discipline. Quite the contrary. For example, the

students of St. Thomas' Catholic college in the suburbs of St. Paul, Minnesota, have a standing challenge to all comers in athletic games, and they have an almost unbroken record of victories in every contest, and not long ago, in a competitive drill between the cadets of St. Thomas' college and crack squads of the Minnesota State National Guard, the St. Thomas boys came off with flying colors, having surpassed their competitors at every point.

The fact is that the graduates of Catholic schools outclass those from the public schools in every respect and this is well known to all who care to look the matter up, and there is nothing in which Catholic schools can advantageously imitate the public schools, and whenever they do imitate them in anything they lower their standard of excellence to just that extent, and it is with a sense of humiliation that we see the public school system of co-education for the boys and girls being introduced into some Catholic schools, although this is one of the worst features of the public school system, as it compels little girls to sit along side of boys of any and all kinds where they may be subjected to the most degrading influences, for unhappily there is no school where there may not be some bad children whose influence for evil will be felt, especially if the boys and girls are thrown together as in the public schools. It is to be hoped that there will be no more of this in our Catholic schools and that where it has been introduced it will be quickly put an end to.

Just one instance of the fatal effect of the public school system upon a Catholic parish where there was no Catholic school. By reason of the evil influence of the public school system, although in many respects conditions were probably as favorable as they could be anywhere with a public school to contend with, the majority of the children being

Catholic, yet in the course of about fifteen years out of a total of 250 Catholic families 150 dropped away from the practice of their religion, and of the remaining ones, many became so careless that a considerable proportion of them are now scarcely within the fold of the church, and many of those who have been brought up in the public schools are so indifferent that they see no advantage in having a Catholic school in the parish, and this very indifference, more than anything else, shows the harm done and the imperative need of a school to save that parish from utter extinction, and if it does not have a Catholic school within a few years more there will be no Catholic children to go to it.

Where there is a well organized parish school the pastor is relieved from all necessity for a Sunday school as catechetical instructions, both by word and example, are daily imparted to the pupils, and no Sunday school is required.

The parish school also becomes the training school for altar boys and for church music, and all entertainments, heretofore mentioned for the Sunday school, will then be provided for the parish school instead.

CHAPTER XIV.

Moral Training of the Young.

During a short sojourn in London, England, in 1869, "Layman" heard a sermon by the celebrated Catholic preacher, Dr. Gilbert, which he has never forgotten, in which the text was "Teach a child while he is young the way in which he shall walk and when he is old he will not depart from it." In a sermon by a distinguished member of the hierarchy in the United States he said, that when calling at the homes of his flock he often asked the parents where the children were, and very commonly received the answer that they did not know, that they were out playing somewhere. "What!" said he, "not know where your children are and who are their companions?"

A young man once stated to the writer that he had been so fortunate as to be present at a lecture delivered by a physician in which he so graphically portrayed the frightful physical evils resulting from violations of the Sixth Commandment as to fill the minds of his young hearers with horror and the young man said that he was so impressed by what he heard that the dread of the evils depicted had deterred him from falling into that vice.

In a certain neighborhood, nearly half a century ago, the children were as innocent of evil and as guileless as possible, when one vicious boy, who moved into the neighborhood for a short time, quickly spread more corruption among them than they would have been likely to learn in many years if he had not been there.

We are taught that there are two ways by which we can be saved, the way of innocence and the way of penance, but observation and experience impress upon us the conviction that those saved by the way of innocence would form far from an imposing array numerically when compared with the number of those who must be saved by the way of penance, and it is to be feared that too often the Gentle Shepherd has but one little lamb to leave safe in the fold while He goes to gather in the ninety-nine who have strayed.

For small children, the entire Gospel appears to be comprised in the single word "obedience," and yet how seldom that fact seems to be referred to, although one of the crying evils of the day, especially in the crowded centers of population, is the insubordination of the young and their want of reverence for the aged and for those in authority. A Bavarian declared that in Catholic Bavaria so much stress is put upon the importance of obedience in the young and due respect for their seniors, that if a boy should be addressed in the street by a man, if he did not at once remove his cap and listen respectfully to what was said to him he would inevitably be subjected to corporal punishment instanter by the man who had addressed him, and that it would never occur to anyone to question the propriety of such a course.

In a story of the trials of a young girl it was stated that in her education, as usual, the little matters had been carefully taught, but the more important ones had been neglected.

It is to be feared that serious and dangerous misunderstandings and scruples are caused by want of instruction on the most important and delicate subject of the Sixth Commandment. The chapter on Confession in the "Spiritual Consoler," written by the celebrated Father Quadru-

pani, while preaching the Lenten instructions before the King of Sardinia, and augmented by quotations from the writings of St. Francis de Sales, seems to throw an unusually clear and satisfactory light upon this subject.

Many persons charged with the care of the young appear to labor under the fond delusion that their little ones will pass through life in blissful ignorance of vice, and then they turn them adrift among ravening wolves, and when a dawning knowledge of the evils by which they are surrounded causes them to ask for information upon matters of vital importance to them both for this life and the next, too often they are dismissed with threats of dire castigation if they ever again refer to such matters, leaving them for their only source of information to the most vicious of their companions, and the poor children are left unaided to battle with the most frightful dangers that can beset humanity both as to this life and the next. Wise and most earnest writers have constantly warned the guardians of the young against this most pernicious method, and begged them, by the love they bear for their little ones, to warn them in time against dangers that lead to destruction in this life and the next, but too often these warnings have fallen upon deaf ears, and their first awakening to the reality of the danger is when they find that those whom they were bound to protect have become the victims of evils fallen into through sheer ignorance, but which frequently cause effects beyond remedy, and in many cases lead to the most frightful diseases which are "visited upon the children to the third and fourth generation." Why are not parents and guardians urged to warn those under their care of the dangers that surround them, instead of allowing so many of them to plunge headlong to shipwreck?

The child who is turned away when seeking to make a confident of its natural guardian quickly drifts beyond the control of its guardian, who can never again hope to know the real state of the child. A few words of warning, as occasion for them arises, putting full stress upon the frightful physical and mental effects of vice, will do more than anything else to fill the minds of the young with a wholesome horror of what otherwise presents itself to them as most attractive, and this, coupled with proper religious instruction and example, provides the greatest protection that can be thrown around the young, and to neglect these precautions is to invite disaster. Vicious companions must be kept at a distance, for in the words of St. Alphonsus Liguori, "If tow is thrown into the fire it will burn." If the child is taught to confide in its guardians it will promptly make known the evil conduct of unfit companions, from whom it may then be protected. The historian Polybius, writing long before the time of Christ, stated that "What is well begun is half done," which is repeated in substance with a specific application by the Catholic preacher above quoted, "Teach a child while he is young the way in which he shall walk and when he is old he will not depart from it." "Forewarned is forearmed," "An ounce of prevention is worth more than a pound of cure." Probably one of the wisest books of warning on this subject is "The Secret Sins of Society," published by the American Publishing House, Dearborn street, Chicago, which is well worth reading by those having the care of souls or the guardianship of the young.

Children are naturally affectionate and very responsive to love. As was once remarked to the writer by a teacher of great experience, "Little children are as hungry for love as they are for something to eat."

Secondly, every child is sure to fix its affections upon something; whether this object is a worthy one, which will tend to elevate and benefit the child, or an unworthy one which will degrade it, will depend almost entirely upon its parents or guardians, from which it follows, as a logical sequence that a most important duty in forming the character of a child is to develop its affections and to properly direct them, and that to neglect them, or attempt to repress them, inflicts upon the child a wrong which nothing in after life can fully remedy. The fear of punishment is more or less necessary to most children, but it can never be made to replace the love which is as essential to their welfare as the air they breathe. Too often these considerations do not receive the attention they require.

Corporal Punishment.

"Layman" is a firm believer in corporal punishment, and believes with the inspired writer "Spare the rod and spoil the child." But corporal punishment, inflicted in anger, may do far more harm than good and tends directly to lessen the respect of the child for its guardian. How often a child has said, "Dad got mad this morning and gave me an awful licking;" "Ma got hot at me yesterday and gave me a good one." Punishment in anger, besides lessening the respect of the child, gives it an example of the degrading sin of anger.

The following is a sample of the behavior of one who was very successful with children: In a case of disobedience, speaking very quietly and gently, he said, "Edgar, did not papa tell you not to do that?" "Yes, sir." "And did I not tell you that if you did so I would whip you?" "Yes, sir." "And you remembered that?" "Yes, sir." Then he was very quietly led up stairs and given a brisk spanking, after which he was affectionately kissed, with

expressions of heartfelt regret that he had done what papa had told him not to do. He was then taken down stairs and given his supper. What he had done was nothing in itself wrong, but it was a disobedience. With one exception this was the last time it was ever found necessary to inflict corporal punishment upon him.

Upon one occasion this person remarked to his wife: "If Edgar had not made me so angry he would have got a good whipping, but I would never dare to strike him in anger or let him see that I felt angry." It was also his invariable rule never to punish a child for any fault of which the child had told him, and many a time this little Edgar escaped punishment by hastening to tell his papa of a wrong that he had done before he found it out himself. The result of this policy was that a perfect bond of sympathy and love existed between the two, and although by nature a willful and obstinate child these faults had been so completely subdued by a well balanced combination of love and discipline that their existence would never have been suspected by others than the parents.

Since what has not been learned cannot be known, what can be of greater importance for those charged with the care of souls than to make a deep study of this most important subject, and then having learned by the study of the successful experience of others, at gatherings expressly for parents and guardians of the young, to impress upon them the value of these lessons. At these gatherings also, by a comparison of experiences much most useful information, covering both the temporal and spiritual welfare of the children, can be collected and put into condensed form for future reference, for experience is the greatest of all teachers, and a pastor, by such means as this, can obtain for his guidance information not to be had in any other way. But it must never

be forgotten that in spite of all other influences the child will, to a very great extent, be what its parents have been before it, in perpetual fulfillment of the old adage "Example is stronger than precept."

In correcting children, too often it is entirely forgotten that the will of a child can never be forced. If a child is told to go into another room and refuses to do so, it may be taken by the hand and forced into that room, or it may be picked up and carried there; but if it makes up its mind not to go, there are cases in which no amount of punishment will cause it to go, therefore it is folly and positively criminal to attempt to force the will of a child by corporal punishment, and the only sensible way is to tell it that if it does not do what it is told it will be punished, and then if it still refuses, inflict the punishment, with calmness and moderation, but always with enough severity to inspire it with a fear of punishment for the future. If this is done, it will usually obey the next time. "Layman" well remembers a case of a foolish man who tried to force a child, against its will, to itself do something that it was determined not to do, with the result that the poor child died as a consequence of the punishment, and the unhappy father had murdered his child under the wrong impression that it was his duty to compel the child of itself to do what he told it, instead of merely punishing it for its disobedience.

Choice of a State of Life.

On a subject usually considered to be so entirely within the realm of the spiritual life as this is "Layman" will not venture to make any suggestion, but will merely relate an experience in real life which may not be entirely without interest or value as an object lesson:

A very devout young man, feeling that he had arrived at a time of life when his vocation should be settled, and not feeling competent to act upon his own judgment in a matter upon which he had been taught that his eternal salvation very largely depended, paid a visit to an experienced priest, an entire stranger to him, who he had been told was remarkable for his wise judgment in such cases. After some conversation, including a number of questions by the priest, the young man was advised that it was clearly his vocation to become a priest and also a religious, and a certain order was specified as the one for which Divine Providence had destined him. Following this advice, which he believed he was bound to obey as a manifestation of the Divine Will, he entered the novitiate of the order indicated. After a time his health began to fail, his nervous system was shattered, and he was distracted by constant doubts and fears as to the propriety of his course. Finally "Layman" wrote to him that he should not feel that he was "At the parting of the ways" where he had to choose among different courses suggested to him, but that as Divine Providence had placed him in a certain position in life, it was his duty to remain there until there was clearly a good reason for making a change, and that if he was in doubt about the propriety of the change that he was attempting to make, he should certainly remain in the position in which Providence had placed him until some other course plainly became his duty. A little later, by direction of the Ordinary of his own diocese, he returned home, and ever after lived a most edifying life in the world.

CHAPTER XV.

American Freemasonry.

Many good Catholics, and apparently even some of the clergy, labor under the impression that Freemasonry in the United States is not at all the same as it is in France, Italy and other countries of Europe.

Not long ago, a special commissioner of the present French government, during a visit to this country, was told that Freemasonry in the United States was not the same as in France, to which he very promptly and emphatically replied in the presence of the writer: "It is the same." Of this fact there cannot be the slightest doubt in the mind of anyone who is familiar with the subject. A leading American Freemason, in a published statement, recently said: "Masonry is antagonistic to the last degree to Catholicism." Another American Mason of equal standing and authority declared that "The Mason everywhere is an enemy to Popery."

Not long ago the Masons of the world held an international convention in France which was attended by regularly accredited delegates from the Masons in the United States, and at that international assembly of Masons arrangements were made for a similar international convention of Masons from all parts of the world to be held in the United States within the next few years.

Freemasons will tell you that no one not a believer in God can be a Mason; that the Bible is their guide and is to be found in every lodge; that they have a strict code of morals which is rigidly enforced, and that there is nothing

in Masonry opposed to the Catholic church, nor which need prevent a Catholic from being a Mason. But did they tell you that the god they worship is the same that is worshipped by Mohammedan, Buddhist, Confucian, Hindoo, Shintu and the African idolator who offers human sacrifices? Did they tell you that there is nothing in Masonry that is opposed to these religions, either? And that Mohammedan, Idolator and Jew are quite as welcome as the Christian? Did they tell you that their Bible is a mutilated Bible gotten up expressly for Masonry, carefully leaving out most essential references to Christ and His Holy Religion? That their code of morals allows absolute license in the lives of Masons, and is limited by the single restriction to respect the wives and daughters of brother Masons?

A young Mason informed "Layman" that upon arriving in a strange city and wishing to enjoy the society of a mistress he had applied to a local Mason, identified himself as a Mason, and was informed that a certain traveling man was absent from home and that his wife would be pleased to meet him. In this there is nothing opposed to the moral (?) code of Freemasonry.

When a Mason commits a crime, even the most atrocious murder, the Masons get at least one Mason on the jury, if possible, as in this way they can cause a disagreement, prevent a conviction, and so defeat justice. Masons will hardly deny this, and some of them boast of it as an inducement to become a Mason. While the writer was in New Orleans in 1898 and 1899 a careless Catholic and a Freemason became involved in criminal proceedings and were brought to trial. The Catholic was convicted; on the very same evidence the Mason was acquitted. Business men remarked at the time that the Catholic belonged to "The wrong society," or he also would have been ac-

quitted. The manner of the acquittal was well understood.

The death beds of Masons are closely guarded by other Masons to keep them from making their peace with their God before death. A renegade Catholic, belonging to an old Catholic family well known to "Layman," who had become a Mason, when on his death bed was so closely guarded by the Masons that his good, Catholic sister had the greatest difficulty to get a priest to him to administer the Last Sacraments, but her devotion and determination overcame all obstacles and he died with the consolations of Holy Church.

Masonic societies never give in charity, but sometimes they help brother Masons in good standing, or their immediate families, but are directed to refuse "with scorn and derision" the appeal of a brother Mason not in good standing, and they never admit to membership anyone likely to require assistance from them. Well the writer remembers, when quite a little child, calling with his mother, while upon a collecting tour for a charitable cause, upon a man who gruffly replied: "I have nothing to do with that. I look after Masonic matters, and my wife looks after religious matters."

A Mason well known to "Layman," when dying of smallpox, was abandoned by his brethren to die unaided, and would actually have done so had not two Catholic priests cared for him to the last. Masons as individuals may be amiable and liberal to those they esteem, but there is nothing of charity in Masonry as an organization.

A glance at the history of Masonry, from their own sources, shows that for many years its regular places of meeting were taverns and alehouses, where the "brethren" gathered to sing ribald songs, carouse and spin filthy yarns until they became so disreputable as to be looked upon

as a public nuisance, and realizing that they could not possibly have any standing or influence in the community while guilty of such scandalous conduct they began to hold their meetings under the cover of secrecy, and being composed of an element to whom the restraints of Christianity were unsupportable, they deliberately introduced the teachings of paganism with some of its mysticism. Then they began to hide their gross licentiousness under signs and symbols, all of which might be interpreted with a decent meaning, not offensive to self respecting Christians, or with meanings implying the vilest license of paganism in its worst and most degrading forms.

On entering a Masonic lodge and seeing the letters G. O. D. occupying a position of prominence and honor it will be taken for granted that they signify the Christian God, and there will be none to correct the mistake, yet those well versed in Masonic mysticism know that these letters stand for Gomer, Oz, Dabar, names given to the pillars found in all duly equipped Masonic lodges, and which, carried to their ultimate significance, indicate the deification of the grossest passions. This is not peculiar to Freemasonry, but is borrowed from paganism, and is found in marked form in pagan India today. In like manner the letter G will be taken for the initial of God, but the well informed Mason knows that it merely stands for Geometry. So with the cross and all the symbols of the order, they all have double meanings in just as great contrast as the examples given, and one not very familiar with the Bible might read the Masonic Bible through without discovering the important omissions in it, under the impression that he was reading the Christian Bible.

In like manner the yarns told by Masons of the great antiquity of Masonry, when sifted down, will be found to refer merely to the history of architecture, or geometry,

or masons simply as builders, or to the laws of nature in general, with not the slightest relation to Masonry as at present organized, which, according to the best Masonic authorities, dates from only about 1717 in England, and was introduced into France in 1720.

Numerically also Masonry dwindles down quite as much as its antiquity, being well within a total of 2,000,000 throughout the entire world with about three-fourths of its membership in the United States and Canada.

In France they cannot number more than between 100,000 and 200,000, and could be swept aside like a spider's web, and undoubtedly will be as soon as the Christian population become somewhat organized and realize their enormous excess of strength over the wretched but vicious little clique who now control there.

Within a few weeks past a young professor in one of the educational institutions of France was successively expelled from one college after another by the secret influence of the Masons because of his sturdy Catholicity at all times, but finally he realized what was going on and boldly challenged the Masons to come out from their holes and meet him in a public controversy. They were silly enough to do so, and he heaped ridicule and approbrium upon them and stated that when they showed themselves they were so utterly ridiculous and insignificant as a force that those who had previously mentioned their names with fear and trembling would now greet them with a shout of derisive laughter, and he told them plainly that the end had come to the influence of their lodge there and that they might consider themselves dead there forever afterwards. This is like an experience in a certain village in the United States where the saloon element had exercised entire control for a number of years and had catered to the worst element in the commun-

ity, having elected officials who were notoriously dishonest and who robbed the treasury. At a meeting of citizens held with a view to improving matters one person said, "Of course the saloon men will continue to control here," to which another citizen answered, "Yes, they certainly will just as long as we allow them to, but not a moment longer," and shortly thereafter the better element in the community, getting rather tired of being dominated by the worst element, got together and had not the slightest difficulty in electing a set of officials from among the most respected portion of the community. So it is with Masonry everywhere, all that is necessary is to face it just as one does a cow, or a puppy, and the trouble is ended, but as long as it is looked upon as a great, hidden power, to be feared by everyone, it will continue to exert an influence out of all proportion to its actual available strength, numerical or otherwise.

Catholics outnumber Masons by hundreds to one everywhere, and they have nothing whatever to fear from them if only they are true to themselves and consistent in their conduct. The following little incident shows how completely even a Mason may overestimate their value to one another: A Catholic and a Mason got lost in the woods of Northern Canada and were in sore straits. Finally, an Indian was seen approaching on his pony, and the Mason said they were all right now as he would only have to give the Indian the Masonic sign of distress and he would help them at once. So, when the Indian got close enough, the Mason worked his signs for all they were worth, but the Indian looked on with about the intelligence of a brass monkey, and it was evident that he did not know what the Mason was trying to do. The Catholic then said, now I will try a sign on him. Whereupon he made the sign of the cross, which worked like magic upon the Indian, who

immediately repeated the sign of the cross himself. The Catholic white man then drew his prayer beads from his pocket and the Indian instantly did the same and advanced with every indication of friendly interest. The white Catholic had no trouble to make him understand their distress, whereupon, with signs of acquiesence, the Indian dashed away on his horse and soon returned with the needed relief. So it is all over the world. The chances of meeting a Catholic to relieve any distress are hundreds to one as compared with the chances of meeting a Mason, even to help a brother Mason.

It may not be generally known that the so-called Scottish Rite Masonry, which comprises an important portion of American Masonry, is an offshoot of French Masonry, having nothing whatever to do with Scotland.

There is every reason to believe that the fact that about three-fourths of the Masons in the entire world are in the United States and Canada is far from accidental, but the result of very systematic work, for it is well known that the advancement and growing strength of the church in North America is phenominal, and the hosts of Masonry are being marshalled to oppose the church in this her most fruitful field.

Many Catholics will say that they have numerous Masonic friends and acquaintances who are certainly not antagonistic to the church. Yet everyone of them belongs to an organization that is essentially antagonistic to Catholicism and to all Christianity. It is quite likely that one reason why Masons in this country, as individuals, often seem to have no special antagonism to Catholicity is because they are not "adepts" who have worked out the inner meanings of their mysticism and therefore are not imbued with the spirit of advanced Masonry; moreover, most of

them are not apostate Catholics, as nearly all of them are in European countries, and it is well known that an apostate Catholic is the most diabolical of all beings in his hatred of God's Holy Church. There is little doubt also that many American Masons are induced to join their order under the impression that it helps them in a business way. It must be remembered also, that as long as the present system of public schools continues, the work of Masonry is being so thoroughly done by them in its baneful influence upon the rising generations that they can scarcely wish for anything more in the way of work destructive to Christianity. But when the American Masons come to the point of being actively hostile to the church or favorable to her, many persons will be surprised to find how like they are to their brethren of Europe, for whatever the individual may be the organization "is the same" beyond all question. Moreover, Masons of the higher degrees are very much like their original progenitors in the order.

The Mystic Shriners of the Eastern Star are all thirty-second degree Masons, and as such must be taken as types of Masons who fully understand the inner workings of the order, and they are certainly as shamelessly dissolute as their predecessors of the alehouses and taverns of nearly two hundred years ago, and during their national convention held in St. Paul, Minnesota, in 1908, their visit was an almost unbroken orgie of the most disgraceful kind; they bought intoxicating liquors by the car load, carted them to their places of assembly and drank without stint.

Shortly after their departure, at the request of a well known Catholic priest, the writer wrote the following communication, which needs no further comment:

Shriners' Emblems.

(To the Editor of the Dispatch.)

"In the Dispatch of July 29th it was stated that the illuminations used during the recent Shriner convention in St. Paul will be duplicated for the coming state fair, and the writer hopes to see this done, barring the Shriner emblems.

If a Mahometan East Indian Maharaja or a Turkish Emir were a guest of our city, to select that occasion for a public attack or criticism of Mahometanism in general or of polygamy in particular, would be considered ill-timed, discourteous and a breach of hospitality. In like manner, while the Shriners were visiting our city, any reflection upon them or their emblems would have been promptly resented by the business men who spent so much money to induce them to hold their convention in St. Paul.

Now that they are gone it can scarcely be deemed amiss to discuss the propriety of using their emblems in the illuminations being planned for the state fair.

The Shriners gave us a very unusual and attractive spectacle which drew thousands of visitors to the city.

The fez caps, turbans and bournooks which were so much in evidence are the usual headgear of the Turks, Egyptians and Arabs. The gaudy Oriental costumes worn are the uniforms of the Turkish army. The crescent, the star and the scimeter are the emblems of the Mahometan religion and civilization, just as the cross is the emblem of the Christian religion and of Christian civilization. The banner of Mahomet was carried.

Mormonism may be described as a mild and modified form of Mahometanism, greatly curtailed by our Christian laws and public opinion.

Quite recently a Mormon emissary declared his intention to distribute tracts among the school children of the Twin Cities, explaining the teachings of Mormonism, and he stated that his people had been greatly misrepresented and were entitled to a hearing. His declaration was promptly met by published statements by the superintendents of public schools in both cities announcing that any attempt of that kind would result in the arrest of the guilty parties, with the consequence that the attempt was abandoned and the Mormon agent withdrew to parts unknown.

Mahometanism, which is typified by the Shriners' emblems, everywhere and always stands for polygamy, slavery and despotism, and especially the degradation and slavery of women. Within the memory of many of us, when sending a Turkish ambassador to the United States, by way of showing his high esteem for his favorite servant, the sultan gave one of his own wives to the ambassador as a parting gift. The only thing remarkable about this was the prominence of the parties.

A Mahometan woman is never a wife in the sense understood by our American and other peoples whose civilization is founded upon Christian principles, but she is merely the hourie and personal property of her lord and master, commonly kept under lock and key like a pet animal.

The writer saw an amusing illustration of this during a somewhat protracted residence in New Orleans, when a Turkish subject undertook to introduce this custom under the Stars and Stripes. The Oriental couple occupied a room in the same house in which the writer was quartered, and when the good man went out for the day he carefully locked his wife in their room. But our American landlady kindly furnished her with a key with which she let herself out after her lord had gone and securely locked herself in before the time of his expected return. Thus with the

aid of the American woman they managed the man as successfully as many excellent American wives, God bless them, manage their confiding husbands.

The uncivilized American Indian squaw is simply the pack horse and slave of the Indian brave, to whom she belongs, and her condition and that of her Mahometan sister are good illustrations of the position now and always occupied by women wherever they have not been raised to the liberty and dignity conferred upon them by Christianity.

A number of years ago some sailors from an American man-of-war, while walking through the streets of Constantinople, saw a Turkish woman approaching, heavily veiled, as required by the Mahometan code, when a sudden gust of wind blew her veil aside; whereupon a Turkish soldier on guard struck her across the face with the flat of his sword. One of the Americans, seeing a woman struck by a man, did not stop to think where he was, but struck out from the shoulder like a flash, and knocked the Turkish soldier flat. Then, realizing that they would certainly be massacred, they went on the double quick to the American consulate, where they were concealed, until they could be returned to the man-of-war to which they belonged. Did space permit, innumerable illustrations of this kind could be given. Now that the Shriners are gone and the pretext, if any, for using their emblems no longer exists, are we prepared to flaunt in the faces of American wives and daughters these emblems of the degradation of their sex; emblems which for a thousand years were carried at the head of fanatical hordes in their attempts to destroy Christianity and Christian civilization, and who were only held in check by the most desperate fighting of the combined forces of Europe until the power of the crescent was finally broken by the united armies of the cross in the battle of Vienna under John Sobieski, and in the great naval fight

in the Bay of Lepanto under Andrew Doria and Don Juan of Austria.

Among the lodges or patrols of Shriners parading our streets the writer observed the name of Tripoli, which is particularly odious to every patriotic American; as, after our infant navy had whipped the British in the War of 1812, John Bull, seeing that he could not successfully fight us himself, incited the people of Tripoli and Tunis to attack our growing commerce, to rob our cargoes, seize our ships, and sell American citizens into slavery in the Barbary states, until it became necessary to send Commodore Decatur and some of our brave blue jackets to give those barbarians a thrashing from which they have never recovered; although the gallant Decatur very nearly lost his life in a terrific hand-to-hand combat with a gigantic Moor in the boarding of one of the vessels.

Alas! individual, human frailty and vice will always exist, but in God's name let every true American citizen rise up as one man and see to it that every matron and maiden within our borders is not insulted by the official and public use of emblems so degrading to womanhood.

As an American citizen, with the blood of patriots coursing through his veins, the undersigned registers his protest, and plunges into the thick of the fight against the scimiter, the crescent and the star, emblems of the mortal foes of our civilization. Follow who dares, with the battle cry, so often the death cry, of the Crusaders of old, "God wills it!"

RALSTON J. MARKOE,
White Bear Lake, Minn., July 30, 1908."

In considering American Freemasons, especially in our dealings with them as individuals, we must never forget the Christian law of charity, for, although, all that they

learn in Freemasonry is either positively or negatively directly opposed to Christianity in general and to the Catholic church in particular, with them it may be largely a case of "Father forgive them, for they know not what they do," for it should be remembered that a very large number of our fellow citizens have been brought up in paganism, without any knowledge of Christianity, and therefore we must not judge them too severely as individuals, but let it never be forgotten for an instant that the organization of Freemasonry is intensely anti-Catholic and anti-Christian, and the higher up in the order a man goes the more likely it is that he is well informed upon these matters and is intentionally and knowingly striving to destroy and counteract Our Holy Religion with the teachings of Jesus Christ, and that the danger from Freemasonry can hardly be overestimated, and the greatest of all dangers arises from the fact that so many Catholics are indifferent to it, largely also because they are ignorant of its real character and will not believe that it is precisely the same organization, with the same ends in view as in France or Italy, and much stronger numerically here than in Europe, and if allowed to develop unchecked we must expect it to follow precisely the same course here as it has done there, while, if well understood by Catholics in this country, it may be successfully counteracted, as it has been in Spain, as we greatly outnumber them, and if a solid phalanx is opposed to them by all Catholics here their power for evil will be so limited as no longer to be a menace. Indifference and ignorance on the part of Catholics are the real danger, and the only one to be feared.

For an excellent expose of American Freemasonry, the reader is referred to "A Study of American Freemasonry," by Arthur Preuss, editor of the Catholic Fortnightly Review, Herder & Co., St. Louis, which is taken entirely from Masonic sources.

CHAPTER XVI.

Socialism Identical With Anarchy.

A common error into which ill-informed Catholics sometimes fall is that Socialism is merely the advocacy of co-operative ownership of property and state ownership of public utilities. If this were the sum total of Socialism it would amount to nothing worse than an utterly impracticable chimera, for in the present fallen state of humanity "the collective ownership and co-operative utilization of all the resources of nature" would soon result in the accumulation, by the few who administered "all the resources of nature" in their hands, and for their selfish purposes, of all the fruits of the earth, for we have yet to find human beings so perfect, and so far proof against temptation, as to be entrusted with such a responsibility But although this idle theory is included in the tenets of Socialism this is by no means all that it teaches and strives for, for it proposes to bring about the "millennium" by the utter destruction of Christianity, and of all organized government, as is clearly shown by its own oft-repeated authorized utterances; it is therefore identical with anarchy, excepting as to the means for attaining its ends, and no repetition of asseverations to the contrary, either by those who wish to deceive the unwary, or who have themselves been deceived can alter this fact, and the church has been most wise in her condemnation of Socialism, and no Catholic can affiliate with it. The Christian Socialism advocated by the present Pope is a very different thing, as it permits all that is good in Socialism, while eliminating its harmful features.

The following two communications expressing the "Impressions of Layman," and which were part of a public controversy upon this subject may be of interest and more or less instructive to the reader, and may contain some thoughts of value.

Socialists and the Catholic Church.

(To the Editor of the Dispatch.)

"It is much to be regretted that Socialists are so bitter towards the power which, above all others, could help them to realize their legitimate aspirations, for there never has been, is not, and never can be any organization that has done more for the poor and the oppressed than the Catholic church.

Her founder was a poor, hard working carpenter who never lost an opportunity to denounce the vicious rich in the most fearless and bitter terms. Kind and compassionate to all others, with tender sympathy towards every form of human suffering, ever speaking words of hope and mercy to repentent sinners, even to those who had sunk so low as to be outcasts from society, for the vicious rich he had only curses and denunciations, and the only time during His blessed life that He was ever known to resort to physical violence was when He drove the money changers out of the temple.

The Catholic church has, from the beginning, freed slaves, emancipated women, sheltered the orphans, the sick and the old and feeble.

She teaches us that defrauding the laborer of his wages and oppression of the poor are crimes that cry to heaven for vengeance and she puts them in the same class with willful murder and the vile, unmentionable sin against nature, and she tells us that the man who refuses to pay a dollar of wages justly due has no hope of eternal happiness

until payment has been made, and that all the priests in the world, including the Pope, might pronounce the solemn words of forgiveness over him, but that all would be in vain and of no effect while he refused to pay.

A recent number of the "Appeal to Reason," which claims to be the official organ of Socialism, attacks President Roosevelt, Archbishop Ireland and the present Pope, and tells us that they are all in league with J. J. Hill, Morgan and a number of others to rob the world in general and us poor Americans of the United States in particular; that the Pope has billions of money and controls a number of our railroads and will soon have more of them.

Now, my dear Socialist writer, "lend me your ears" for just one moment: If you keep posted at all as to current events, you know that the Pope and the Catholic church have been robbed of their property in both Italy and France, and that the present Pope is actually living on charity, and were it not for the voluntary contributions of the faithful throughout the world the poor man would not have enough to pay his board at the cheapest boarding house.

And further, my dear Socialist, if you know anything about the matter, you know that the present Pope was a poor peasant, and is today the most simple and democratic of men, who hates "fuss and feathers" as much as any Socialist who ever lived, and that his good sisters, who grew up on the little farm where he was born, come to see him in Rome dressed very much as any decent hired girl or washerwoman would be dressed, and if you know anything about it, you know that the last Pope wrote an encyclical letter on labor which has done more to improve the condition of workingmen and women, wherever his words have been heeded, than all that has ever been written by all the Socialists past and present.

If you know anything about these things you know further that all the Popes, and especially the last one and the present one, have denounced every evil that you complain of far more fully and strongly than you ever have or will be capable of doing.

Therefore, when you attack the Pope and the Catholic church you are attacking the only power on earth that has ever been able to check the evils of which you complain, and which has checked them wherever her counsels have been followed.

In the Catholic church alone is to be found perfect equality without regard to "race, color or previous condition of servitude."

In the old days of slavery, in the great Cathedrals of Spain, it was a common thing to see the negro slave follow a princess or duchess of the proudest families of Spain, carrying a cushion for her to kneel on, and then the black slave would take his place on the same cushion beside the great lady. For in the churches all class distinction was forgotten, and the princess and the slave were on a perfect equality before the altar of the Almighty.

But you do not have to go outside of the United States to find abundant evidence of this equality in the Catholic churches, where the proudest of the white race kneel by the side of poor Negroes, Chinamen, Indians and representatives of every other race on God's footstool, and yet you Socialists bitterly attack and slander the Catholic church, which is the only organization where true equality is to be found, and who alone says to the rich "If thou wilt be perfect sell all that thou hast and give to the poor and follow me," a counsel which is literally followed by millions of Catholics of every walk in life, including thousands of the wealthiest in this and every other land upon the globe;

for this is actually done by every monk and nun in the world.

Nearly all that you say of existing evils was taught by the Catholic church long before you were ever heard of, my Socialist friends, with this great difference: that ever since the days of Christ she has successfully applied the remedy wherever she had the power instead of indulging in idle pipe dreams as you have been doing ever since you were heard of. The writer has always had a lingering suspicion that most of our Socialist friends would be quite willing to change places with the rich, and that their hatred of the rich is prompted far more by envy and covetousness than by love for their fellow men. Amen.

RALSTON J. MARKOE.

White Bear Lake, Oct. 30, 1908.

Socialism and the Church.

(To the Editor of the Dispatch.)

Mr. Brown, in his communication of Nov. 15, says: "The Catholic church never received or exercised any power over slavery."

Yet he will scarcely deny the historical fact that slavery has been abolished only where the Catholic church has predominated, as in Europe, in the United States, discovered and settled by Catholics; in Brazil, larger than the United States, where Dom Pedro suppressed it without bloodshed or economic disturbance. It still flourishes in Asia and Africa.

The same is true of the emancipation of women. The late Chinese emperor had 108 wives, and Chinese senators 25 to 30. The late sultan of Morocco is trying to sell his 200 women to his successor, in a job lot. The sacredness

and inviolability of marriage exists within the influence of the Catholic church alone.

Mr. Brown asks, "What Catholics are doing now to free the slaves of capitalism. * * * The most complete system of slavery ever devised," and answers it himself when he says: "Socialism is the collective ownership and the co-operative utilization of all the resources of nature. * * * True Christianity if practised to the full by everyone, would bring the same result."

As the Catholic church labors incessantly that "True Christianity" may be "practised to the full by everyone," it is evidently doing everything possible "to free the slaves of capitalism."

Quite recently the Papal delegate, the Pope's personal and official representative, said the greatest evil in the United States is wealth improperly used.

Socialism, as defined by Mr. Brown, is not new. The earliest Christians practised it, and because of human frailty it caused trouble at the outset as the Acts of the Apostles record that Ananias and Sapphira lied to the Apostle Peter by saying that they had turned all their property into the common fund when they had hidden some of it, and the Almighty struck them dead.

Community of property is practised "to the full" in every Catholic monastery and convent, where even clothing is common property. By co-operation "to the full," economy and thrift, these religious orders are very successful and accumulate wealth for the community, for educational and other good works. Yet invariably the fruits of their thrift and patient labor arouse the covetousness and cupidity of unprincipled men, and these "Christian Socialists" are robbed as in England and Germany; in France in 1792, 1848 and again recently; in Italy in 1870 when Victor Emmanuel I. seized Rome.

In New York state, within the writer's memory, the "Oneida" co-operative community was very successful and famous for its products, especially canned goods. But unhappily they practised free love and were suppressed by the authorities.

In Western Pennsylvania, Mr. Rapp, a German, conducted the "Economy" co-operative settlement so successfully as to loan millions of dollars to the Pennsylvania Railroad company in early days and the girls wore beautiful garments which they spun and wove of silk from their own silk worms, but they forbade marriage, had no recruits, and died out, leaving millions for old Rapp's heirs to fight over.

Community of property exists among our North American Indians where the tribal relations continue; almost "to the full" in all primitive and pioneer communities, and among a majority of the Russian people where each "Mir" or commonwealth is administered by mass meetings of the community who periodically redistribute the land among themselves according to size of family, etc.

In the middle ages, under the feudal system, wood, water, game, fish, pasturage, and "all the resources of nature" were held "in collective ownership" for "co-operative utilization" in each barony.

A general adoption of Socialism, as defined by Mr. Brown, presupposes "True Christianity" to be "practised to the full by everyone" as in Catholic monasteries and convents, in which case Mr. Brown admits Socialism would be unnecessary as it "would bring the same result," and without this it is impossible, as history plainly shows.

Mr. Brown's statement that hatred of religion is not essential to Socialism is gratifying for from the "Appeal to Reason" distributed as its official organ, it appears to be identical with anarchy, and appeals, not to reason, but to

most rabid fanaticism, and such a publication must paralyze whatever good there is in Socialism.

The United States affords ample opportunities for co-operative communities whose success will be in exact proportion to the integrity and business ability of the management.

RALSTON J. MARKOE.

White Bear, December, 1908."

CHAPTER XVII.

ANTI-CATHOLIC SLANDERS.

The Sicilian Vespers.

Charles of Anjou, who ruled over Sicily, was the brother of St. Louis of France, but apparently his opposite in everything. His atrocious oppressions of the Sicilians had goaded them to desperation. On the evening of Easter Monday, A. D. 1282, as the people were on their way to Vespers, a French officer attempted to forcibly seize the wife of a Sicilian, and his friends coming to the rescue defended his wife and in the fight that ensued they killed the French officer. Then knowing that they would all be put to death unless they could destroy their oppressors, they gave the alarm, and everywhere the people attacked the French troops, and when they were in doubt as to whether a man seized by them was a Frenchman, they made him pronounce a certain word, which the French can never pronounce correctly, and if he failed, he was promptly put to death, and so they succeeded in throwing off the unbearable tyranny under which they had writhed. A full account of this may be seen in the "Rulers of the South," by Marion Crawford, novelist and historian.

The Spanish Inquisition.

It is amazing to find Catholics so ill-informed as to believe and say that the Spanish Inquisition was a blot upon Spanish history, when in truth it was quite the contrary. Such persons will be surprised to learn that the Spanish Inquisition never put anyone to death and had no power to do so. A translation of the word "inquisition," which

merely means a court of inquiry, takes most of the horror from the term.

In many respects the Spanish Inquisition corresponded to our grand juries, and like them, its duty was to make a secret inquiry as to the commission of crimes.

For centuries the south of Spain had been in possession of the Moors from Africa, and there was no force strong enough to dislodge them until the marriage of Ferdinand and Isabella, the latter the patroness of Columbus, who sent him on his voyage of discovery to America, united the two kingdoms of Castile and Aragon, for although each sovereignty remained intact, not being actually united until the accession of their grandson, Charles V., these two sovereigns united their forces in one grand effort to break the power of the conquering Moors, which successfully culminated in the siege and capture of Granada, the seat of the Moorish power. Great numbers of Moors were allowed to remain in Spain unmolested, so long as they kept the peace. In those days heresies were organized for the express purpose of destroying the Christian governments of the time, just as the French Freemasons have succeeded in destroying Christian government in France in our own time. They, in conjunction with the Moors and many Jews who had been given an asylum in Spain, were constantly plotting for the overthrow of the government. The principal duty of the Inquisition in Spain at that time was to ferret out these plots, and this was done largely through the secret service of the time which was like the secret service maintained by every government in our own time. In the preliminary examination of offenders, in order to obtain a confession of guilt, if possible, they pursued the custom universal at that time, and which corresponds exactly with the methods employed by the police in our own day and country under the name of the "sweating process,"

or the "sweat box." Instead of the tortures used by our modern police they used the rack, which was employed in all European countries in that age. If the Inquisition became satisfied that a crime had been committed and that the prisoner was the culprit, he was held for trial by the regular civil courts, just exactly as a criminal indicted by our grand jury is held for trial, and that was the end of it, so far as the Inquisition was concerned, excepting that in certain cases the Inquisition had the power to impose a fine or order the confiscation of the property of a person convicted of crime. Although its official head was a bishop, just as the chancellors of a number of Catholic countries were then ecclesiastics, selected for their learning and ability, such as Ximenes, Richelieu, Woolsey, etc., the Inquisition was a civil, and not an ecclesiastical tribunal, most of its members being laymen in the civil service of the government.

Persons indicted by the Inquisition, or court of inquiry, the grand jury of the time, if afterwards convicted, might be put to death by the civil authorities for a crime of which they were convicted, not because they differed in religious belief from their Catholic rulers, but because they had committed crimes, and very commonly had been convicted of inciting insurrection against the government.

In putting criminals to death it was not unusual to burn them at the stake. This was in no way peculiar to Spain, but was the custom of the time as a way of inflicting capital punishment everywhere. This was no more the work of the Inquisition than the execution of a murderer today is the work of the grand jury who indicted him before he was held for trial by the court. When indicting a prisoner it was usual for the Inquisition to recommend him to the clemency of the court. Moreover, it is a historical fact

that very few persons indicted by the Inquisition were afterwards put to death under sentence of the trial court.

Without the Inquisition and the secret service in its employ, neither the government of Spain under Ferdinand and Isabella, nor any other government, past or present could exist, and we find that when analyzed the horrible (?) Inquisition was merely a court of inquiry for the preliminary examination of persons charged with crime, and a very good duplicate of our grand juries of today.

An admirable little work on this subject was published by the distinguished Catholic writer, Count Joseph de Maistre, and translated into English. It should be obtainable through any Catholic book dealer.

The Massacre of St. Bartholomew.

When told that at the so-called massacre of St. Bartholomew in France, a vast number of the followers of the Prince of Conde, under the leadership of Admiral Coligny, were treacherously lured to their destruction by false promises made by King Charles IX., and then foully murdered in cold blood on the night of August 23rd, the feast of St. Bartholomew, A. D. 1572, and that the reigning Pope offered up a solemn "Te Deum" in thanksgiving for the slaughter of so many heretics, many Catholics, both clerical and lay, have no answer to make.

The fact is that Coligny had previously assassinated the father of the king, and when the Prince of Conde, himself an aspirant to the throne, was invited to Paris with a view to arranging terms of peace to put a stop to the civil war, then being waged against the king by the Calvinists, the implacable enemies of the government, under the leadership of Conde, Coligny arrived with an armed force, and there was, and still is, every reason to believe that he intended to massacre the king with all his family and imme-

diate followers, as he had the king's father; the danger seemed so imminent that the only hope of escape appeared to be to strike first, before Coligny could do so. This was done, and in thanksgiving for the escape of the royal family from destruction, the Pope offered a public "Te Deum." The total number killed, throughout the whole of France, by the government troops, according to the records of the Huguenots or Calvinists themselves, was 786 persons, and not from 50,000 to 100,000 as some writers have asserted. Thus ends one of the greatest slanders against the church. A full account of this may be found in Roherbacher's History, vol. 10, page 424, and is corroborated in substance by almost any reliable history or encyclopedia.

The Puritans, or Pilgrim Fathers.

Much has been said and written in praise of "The Pilgrim Fathers" and every Catholic should know who and what they were. They were a set of religious fanatics, pure and simple, who were bitterly opposed, not only to the Catholic church, but to everything pertaining to Christianity. They hated the cross as "The Devil Hates Holy Water," and persecuted the church with relentless hostility wherever they had the power, and were utterly opposed to religious liberty. They came from England, France and Holland, and had much to do with giving tone to Protestantism in the United States, whose stock in trade, in the early history of the country, was hatred of the Catholic church, and their rallying cry was "No Popery." Within the memory of "Layman" the cross, the symbol of Christianity, was unknown upon Protestant churches and was looked upon with hatred when seen upon Catholic churches. In their dealings with the aborigines they were heartlessly cruel and unjust. When the French fleet, under Baron de Grasse, hove in sight off the coast of Connecticut, to turn the

tide of victory in our favor in our war against England for independence, the laws of Connecticut forbade the landing of a Catholic upon its soil, but as the fleet approached the shore this law was hurriedly repealed.

In New England today the small remnant of descendants of the "Pilgrim Fathers" under the names of Congregationalists, Unitarians, Universalists, Christian Scientists, Spiritualists, etc., are simply heathens. In later years they have introduced more or less paganism from Asia amongst themselves. By the practice of "Malthusiasm" they have become nearly extinct, and are being rapidly replaced by a Catholic population.

They established "Thanksgiving Day" as a substitute for the Christian feast of Christmas, which they abolished. Thanksgiving Day has now become a national holiday, very generally kept by Catholics and Protestants as a day for family gatherings, and with the approaching extinction of Puritanism it is but little associated in the minds of Americans with the fanatical old "Pilgrim Fathers," whose very name is unknown to a large number of Americans of today.

Agnosticism.

It sounds quite learned and rather impressive to call oneself an "Agnostic," but like the Spanish Inquisition, a simple translation throws off the mask, as it simply means an ignoramus, one who admits his ignorance, and brags of it. According to every rule of logic and practical common sense the one who admits his ignorance is at a disadvantage when opposed to one who claims to know, and the argument that because he does not know others cannot know has no force with any reasonable mind, and this is the sum and substance of Agnosticism. He who destroys is not to be compared with one who builds up. Any fool can ask more questions in five minutes than the most learned can answer in many hours. He who denies that there can be certainty in anything admits that there can be nothing certain in his own position, therefore he may well call himself an Agnostic or Ignoramus.

CHAPTER XVIII.

Reflections and Meditations.

Natural Impulse and Sin Distinguished.

It will scarcely be denied by any well informed theologian and philosopher that every natural impulse has been implanted in the human heart by the Almighty and is therefore good in its inception; that when such an impulse inclines us to thoughts, words or acts contrary to the Divine Law it becomes a temptation which, if resisted, is a source of merit, and that temptations resisted are the chief mint from which are produced the coin with which Heaven is purchased; that when thoughts, words or acts are deliberately consented to, with knowledge of their unlawful character, they become sin.

The writer believes that the failure to properly distinguish these three phases causes incalculable harm, and that in many cases, well meaning persons ignorantly suppose that the mere fact that an inclination is agreeable, giving promise of sinful pleasure to be derived from its gratification, makes the inclination of itself sinful, while it is in reality never sin unless consented to, and the greater the allurement of the promised sinful pleasure, the greater the temptation, and consequently, the greater the merit so long as the consent of the will is not given to the perpetration of the unlawful thought, word or act.

Where the mere natural impulse, or even the involuntary inclination to sin, is mistaken for sin, there is the greatest danger that the unwary may argue that, if the involuntary inclination is sinful, it can be no worse to yield to the grati-

fication of the unlawful act, and thus, reasoning from false premises, Satan, the most astute of sophists, easily finds victims.

It is related of St. Columbkill that when visiting the pagan king of Scotland he asked to see the royal children that he might caress them and give them his blessing. When they appeared, among them was a beautiful girl of fifteen, and the king knowing the saint's vow of celibacy asked him if she did not arouse any desire within him, to which he promptly replied that certainly she did, but that he would not yield to it to save his life.

The natural impulse of human love here referred to is one of the most powerful in all animate nature, as well as in human nature, and when kept within the limits prescribed by Divine Law, is one of the most potent factors for good, having been deemed worthy, in the inspired writings of "The Canticle of Canticles" to be used as the emblem of the love of the Divinity for His Spouse, The Church, yet too often it is treated as if it were in itself evil, thus leading to endless confusion and the ensnaring of many souls.

It is related of St. Francis de Sales that when subjected to the grossest insults he was afterwards told by an eye witness that he must have very little spirit to feel no anger under such indignity. He answered that he was boiling with interior rage, but that he controlled himself.

The impulse of anger here referred to always takes rise in a sense of indignation for real or fancied wrong, and therefore, like all other natural impulses, it is good in its incipiency, becoming temptation when it inclines us to a violation of the Divine Law, and becoming sin when we have consented to an infraction of this Divine Law, and never before this.

These are beautiful illustrations from the lives of the saints of the distinction between natural impulse and its sinful gratification, between temptation and sin.

Possibly this subject was never better treated than by the great St. Francis de Sales, as quoted in that admirable little book called "The Spiritual Consoler," in chapter 6, on Temptation, written by the celebrated Father Quadrupani for Lenten instructions delivered by him before the King of Sardinia, in the year 1795.

The Holy Trinity, Analogies from Nature.

One beautiful moonlight night the writer awoke about 1 a. m. and looking out upon the placid waters of White Bear Lake, not far from St. Paul, Minnesota, was surprised to see three separate and distinct reflections of the moon upon the bosom of the lake, yet they were all the same moon, one and indivisible, as there are three Divine persons in one and the same God. So, as stated by an Indian Catecuman; upon a frozen lake, covered with snow, there are water, ice and snow, each separate and distinct from the others, yet they are one and indivisible in that they are all water, and the ice proceeds from the water as the Divine Son proceeds from the Father, and the snow proceeds from both the water and the ice as the Holy Ghost proceeds from both the Father and the Son.

In the familiar illustration of the book, or other similarly shaped objects, there are the three separate and distinct dimensions, in each of which the book is contained whole and entire, yet there is but one book, although it may be truly said that in its breadth, thickness and length, each taken separately, there is a book whole and entire, yet they are all but one and the same book. And so likewise in the example of the triangle, from each base to the hypotenuse

there is a complete triangle separate and distinct from the others, yet there is but one and the same triangle.

So all through the natural order there are to be found instances of multiplicity with absolute oneness, or unity, without contradiction in fact or in terms, and innumerable instances of this may be readily found by anyone who takes the pains to look for them.

Thus a single star may be seen by many persons, yet but one and the same star is seen by every beholder without any multiplication of the star. The attributes of the Divinity are everywhere reflected or manifested in nature, and the great truths taught by Divine Revelation have their prototypes in nature as was manifested by the teachings of Our Divine Saviour in the parables that He so frequently used.

Such reflections as these tend to bring the great truths of our Holy Religion home to us with greater intimacy, and cause us to feel that the mystery of the Trinity, instead of being something removed far from us, is in reality very near to us, and that many facts in nature, well known to us, are in perfect harmony with the Nature of God and the Divine Revelations that He has made to us, being always manifestations and reflections of the Divine Nature.

Whatsoever You Ask in My Name.

"Whatsoever you shall ask of the Father in My name He will give it to you" is a text which seems subject to constant misapprehension, as many persons are told, and believe, that if they make a petition to Almighty God and state they do so in the name of Jesus they are entitled to an immediate compliance with their request. But let us for a moment analyse the significance of the words "In My Name."

If one should go to a person of position and influence, well able to grant him important favors and make a request in the name of a son or esteemed friend of the one applied to what would be the result? He would at once be asked for his letter of introduction, or other credentials recommending him to the favor of his expected benefactor. Here is the key to the situation. The Almighty Father may well ask, by what right do you call upon me in the name of My Divine Son? Can you establish the existence of that intimate friendship with him which follows from a close imitation of His Divine Life on earth, and a faithful compliance with His precepts? No, I know you not, you are an imposter and no friend of His, He could not recognize you, your life has been the opposite of His in everything; you cannot ask anything of Me in His name.

When a preacher tells his hearers that anything that they ask for in the name of Christ will be granted them, and they then ask and do not receive, they feel that they have been imposed upon and their faith wanes, sometimes even to extinction. Yet the Saviour spoke no idle words "While He walked among men," and His every saying must be strictly true, for he is "The Way, the Life and the Truth," therefore there must be an explanation to the failure of the answers to prayers offered in the Saviour's name, and the foregoing seems to fully cover the ground, and he, who without qualification or explanation, tells his hearers that what they ask in the name of Christ will be surely granted them, because the Saviour has said so, has sadly misled his hearers. Moreover, to ask, even inadvertently, for what is contrary to the will of the Saviour, or in our ignorance of His designs in our behalf, for what would be detrimental to us, can never be correctly said to be asked for in His name. And how many times have we not most earnestly implored the Almighty to grant us favors, which, if granted, it has

later been vouchsafed to us to understand, would have led to our destruction. This is not infrequently the case in regard to temporal blessings.

The Spider and the Fly.

A little illustration from nature once strongly impressed the truth of this fact upon the mind of the writer. One morning as I awoke the bright sunlight shone in through my window, and as I was about to arise my attention was attracted to a little drama that was being enacted upon one of the window panes. On the outside of the glass was a fly that vainly endeavoured to enter the room but was impeded by the glass that was invisible to it. On the inside was a spider waiting for the fly to enter. The invisible pane of glass made it impossible for the fly to enter as he vainly tried to, it also saved him from destruction by a means quite unknown to him.

What a complete and beautiful illustration of the protection of Divine Providence in our behalf, in constantly saving us by His invisible power from dangers of which we are ignorant.

Space, Time, Eternity.

Can we grasp the meaning and possibilities of these words? In a tiny little book entitled the "Stars and the Earth" published by Lea and Shepherd of Boston, and which can be read in an hour, the treatment of these subjects contains more philosophy than is usually to be found in many large volumes, yet its language is so beautifully simple that a child can understand it, and it seems, to an amazing degree, to bring these unfathomable subjects within the understanding of our finite minds. To the reader of a logical turn of mind it affords a treat and wonderful gratification not easily forgotten.

It is related that this little work was written by an unknown author who brought it to a publisher in London, and immediately afterwards disappeared, never again having been seen or heard of, and to the writer the manner of treating these subjects almost suggests the idea of a communication from the higher intelligences of the supernatural world.

Transubstantiation and Nature.

In many minds a mighty effort of Faith is required to believe in this great central doctrine of our Holy Religion, and it seems to such a person to be something beyond belief; but why? The Divine Word has creative power, and when It speaks it is not in regard to pre-existing things, for when It speaks the matter referred to necessarily comes into existence. He is Supreme Master of all nature, and what we call natural laws are simply the exercise of the Divine Will, and no law of nature can continue to be operative for one instant without the immediate and constant exercise of the Divine Power. Among the creations of the Almighty there is nothing small or insignificant to Him, and it requires as complete an exercise of the whole of His Divine Power to maintain a single grain of sand in existence for a single instant, as it did to create the entire Universe by His Divine Fiat. This close and intimate relation between Nature and Nature's God, in its every minutest detail, and at each moment of the existence of its smallest atom, appears often to be lost sight of although evident from the very nature of God.

At the institution of the Holy Eucharist what took place? If the Saviour had eaten the bread and drunk the wine before Him, in the ordinary manner, in a short time, in the usual order of nature, it would have become His Divine Body and Blood by the process of digestion. This operation of nature

is always accomplished by direction of the Divine Will. At the Last Supper He merely anticipated by a little while the usual operation of the natural law in this respect, and to His Almighty Power it is quite as easy to bring about the transubstantiation before the food is partaken of in the usual way as afterwards, and He caused the change to take place by the direct operation of His Divine Power, instead of mediately through the digestive organs.

In the sacrifice of the Mass an unconsecrated host eaten by the priest would soon become the body and blood of the priest through the act of digestion, and in the Divine Power of God He can just as well cause it to become the body and blood of any one else, as of the one who consumes it, as in every instance it is entirely controlled by Him. In this case He wills that it become His Own Body and Blood, Soul and Divinity, instead of the body and blood of the priest who partakes of it a little later on.

This presentation of this Great Mystery was the result of a reflection by the father of "Layman" who for a number of years had been a clergyman of the Episcopal church, and who became a Catholic because of his realization of the Great Central Mystery of Transubstantiation, for which he and his family have never ceased to thank the Mercy of Divine Providence.

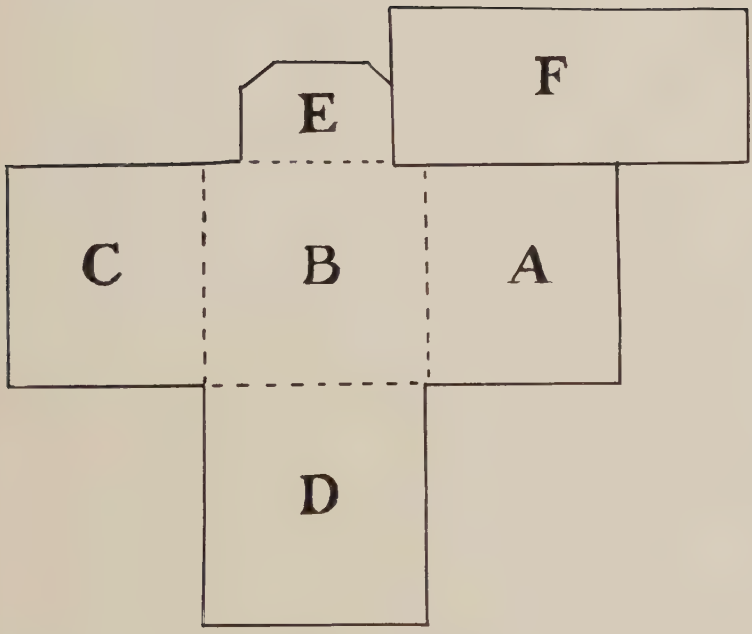
Catholic Cemeteries.

Our cemeteries, like our churches, are the homes of the poor of Christ. Not long ago, a Belgian bishop, in addressing a large audience, declared: "Ours is no drawing room church" and this seems to be most clearly impressed upon every truly Catholic mind by the words of the Magnificat and the Psalms: "Deposuit potentes de sede et exaltavit humiles;" "Ut collocet eum cum principibus, cum principibus populi sui;" "Esurientes implevit bonis; et divites dim-

isit inanes,'' and many other expressions of like import that might be quoted. Therefore, whatever suggests that the poor and the lowly rest in our cemeteries, at once impresses us as most Catholic, and in keeping with the oft expressed preferences of the Saviour, and whatever is suggestive of worldly elegance, to just that extent, seems foreign to the Catholic idea. Costly monuments, if thoroughly Catholic in design, and especially if erected in honor of national patriots, or others who have been distinguished as benefactors of the human race, may be tolerated, and even admired, yet what can appeal so directly to the Catholic heart as the rows of simple wooden crosses which mark the resting places of the special friends of the barefooted Saviour, who was so poor that He had not where to rest His Sacred Head. Moreover there is a symbolism about the ''wood of the cross'' not to be found in other materials, and strange as it may seem to those not familiar with the fact, wood properly embedded in mortar or concrete will outlast iron by many years, and if well seasoned and protected at the outset with a good coating of paint, it will often outlast many of the marbles and stones of which monuments are frequently made, and some of which deteriorate rapidly under the action of the elements.

Location of Cemetery.

I trust that no Catholic, and still less, any Catholic priest, will question the statement that the only proper place for a Catholic cemetery is immediately adjoining the church building. To have it anywhere else exposes us to the danger of forgetting that as we worship the Triune God, so we belong to the Triune Church, composed of the church militant here on earth, the church suffering in purgatory, and the church triumphant in heaven.



Parish Church Plan.

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There can not be the slightest doubt that the same influence that has banished the very name of God from our state schools has also banished the last resting place of our beloved dead, who sleep in Christ, from the haunts of men and driven them to out of the way places, often so far removed as to be difficult of access, instead of allowing us to have them near the church building in which they worshipped by our sides during life, where we are daily reminded of them and impelled by the presence of their mortal remains to remember them in our prayers.

This banishment of the homes of the dead is peculiar to modern infidelity as it is nowhere practiced among heathen peoples either ancient or modern. The Egyptians carefully guarded the mummified remains of their dead in their homes, where they could constantly see them. The Romans preserved the urns, containing the ashes of their cremated dead in places of honor, often in their homes, or in monuments in the most frequented places in their cities, a remarkable instances of which latter custom is to be found in the remains of the monuments along the Appian Way at Rome which was one of its most important thoroughfares. Today the Mahometans make the most attractive and beautiful parks of their cemeteries, which are their favorite resorts where they are in close proximity to their departed relatives and friends, as may be seen in the celebrated cemeteries at Constantinople today.

In our large cities the spirit of infidelity has induced the enactment of legislation forbidding the burial of the dead within the city limits, upon the pretext of sanitary regulations, yet this idea was never even thought of by our ancestors who buried their dead not only in the centers of population, but in the churches themselves in which, and in the sanctuaries, are still to be found the tombs of those who are noted for the holiness of their lives or their benefactions

to the church. This custom was kept up as long as the old Catholic traditions remained alive, not only among Catholics, but also among non-Catholics, as may be seen by visits to Trinity Churchyard in the very heart of New York City, and to well known churchyards in Philadelphia and other large cities. Today, in Catholic New Orleans, the good old Christian custom of interment within the city is still kept up, and there are a number of cemeteries there still in use for interments.

Infidel legislation is a barrier to having our cemeteries adjoining the churches in our cities, as they should be, but in the rural parishes this obstacle does not exist, for in almost every instance, when purchasing property for a church building, provision can just as well as not be made for having the churchyard, "God's Acre" adjoining the church as was always the case in Catholic countries; and it is to be hoped that the spirit of modern infidelity will not influence, even unconsciously, our Catholic clergy and people, as it appears to have done in the past, to induce them to so disregard the claims of our beloved departed ones as to banish them from the immediate vicinity of our churches where they unquestionably belong, and that, for the future, whenever a church is to be built in any but our large cities, it will be located with a view to having the cemetery adjoining the church, so that it will in very deed be the "churchyard"—"God's Acre," as in the truly Catholic days of old.

Perhaps the most beautiful and masterly treatise on this subject is the book by the distinguished French Bishop, Mgr. Gaume, entitled "The Christian Cemetery of the Nineteenth Century."

The Passion of Our Lord.

It sometimes seems strange that in referring to the Passion of Our Blessed Saviour so much stress is put upon His

physical sufferings, for dreadful as they were they seem to be barely a suggestion of the unfathomable agony he endured. When we reflect that every crime and outrage; every act of shameless ingratitude; the frightful cruelties to little children; the merciless oppression of the helpless poor; the horrors of desolate illness and despair; the remorse and terror of criminals; in a word, all the evils of sin and the torments of the damned were not only seen by him, but that all were cumulatively endured by him, we feel that no human being, except the God-Man alone, could endure it and live, and that when He hung gasping on the cross, realizing all these things, and the untold misery that they would bring upon the human family, whom he loved with a human love far deeper and more tender than the love of the fondest mother for her child, and also with the Infinite Love of the Creator for His ungrateful creatures, we no longer wonder that overwhelmed by boundless love and unspeakable anguish, that for so many His agony and death would be in vain, with a piercing shriek, His Heart literally burst, as was shown by the blood and water which issued separately from It when pierced by the soldier's lance.

A Good Life Easier Than a Bad One.

We are often told from the pulpit and otherwise how hard it is to live a good, Christian life. It is feared that this is both misleading and detrimental, for "Layman" firmly believes that as a matter of fact it is much easier to live a good life than a bad one, for it certainly requires less positive effort to avoid sin and to keep the Commandments than to disobey them, and if half as much effort were made in the service of Almighty God as is too often used to offend Him, we would all be saints. The life that is a wretchedly hard one is that of those who are half and half, at one time honestly trying, for a very short time, to serve God, and then

yielding to the first temptation, and working twice as hard in disobedience to the Almighty as would have been required to serve Him. A thoroughly Christian life is unquestionably far easier, as well as happier, than a life of sin.

The Joys of Heaven.

The writer once dreamed that he was reclining, poised in the air, with a sweet little child in his arms. Upon awakening he repeated to himself the old adage, "If wishes were horses, beggers could ride;" and he reflected that the attraction of gravitation acting upon the material body was all that bound us to earth or tied us down to any locality; that to the mind there is no limitation of time or space. It can recall events of long ago and of distant places, and they become almost as truly present as when they were originally enacted. By concentrating the mind upon a familiar musical air heard far away, or in the past, the music is heard almost with the distinctness of present sounds. Objects seen are recalled in like manner. Freed from the body, or with a spiritualized body untrammelled by the laws of gravitation, we could wander at will, either among familiar scenes, or through the distant firmament. That as the mind can bridge over time and space, so literally, wishing would be having, and to a soul that had become attuned to perfect harmony with the Divine Will, wishing only those things that accord with the Divine Pleasure, every wish and its gratification would be simultaneous. To wish for the most sublime and inspiring musical harmony would be to have it; to wish for all the beauties of nature combined in one entrancing whole would be to see them, and more than that, as the Creator is not only the source of everything beautiful and of every perfection, but is Beauty and Perfection itself, therefore in Him all beauty, all perfection and every joy would be found, consisting of the Beatific Vision.

CHAPTER XIX.

AIDS TO MISSIONARY WORK.

Short Proofs of Christianity.

The old-fashioned Bible Christian is a being of the past, and but very few of them remain, and the great majority of those outside of the Catholic church no longer make any profession of Christianity; therefore arguments founded upon the Holy Scriptures are as completely lost upon them as they would be upon an untutored savage. In like manner they know but little of history, especially church history, therefore history also is a dead language to them. Then how shall we approach them? First you can show them the existence of God, for they all believe in Him, despite the attempted denials of some, for they all believe in some great Motive Power that keeps this machine of nature going, and by whatever name they may call Him you can show them that this Power is what we call God. "He who sows the seed beneath the sod and waits to see it burst the clod, he trusts in God." Any mind with ordinary capacity and with any frankness and pretence to consistency realizes the logical necessity for a First Great Cause, and sees that this First Cause must be perfect, and that therefore all His works must be perfect, and that humanity must have come from His hands perfect, and perfectly happy, also that we are now far from either. Therefore we must have changed since being first created. This brings us to free will, which is the only explanation of the facts which are evident to our reason. Now as it required Divine Power to create us in a state of perfection, it is evident that the same Power is required to restore us to that state of perfection from which we have manifestly fallen. But having given us free

will the Almighty can not coerce us. He can not restore our pristine perfection; we can not regain it. A perfect co-operation of the Divine and human wills is a "sine qua non." In our state of fallen humanity that is impossible, but in His Divine Wisdom and Infinite Mercy He made this possible by causing His Divine Son to become man, thus making the perfect harmony of the Divine and human wills possible. By the vicarious atonement of the Saviour our fallen nature is provided with the means of regaining what we had lost by the fall, but as our free will must still co-operate with the Divine Mercy in order to apply to each of us individually the Grace of Salvation obtained for us by the sacrifice of the Divine and also human Son of the Eternal Father, not only once to place us in the way of salvation, but every time that by sin we forfeit the Grace of God, we see the necessity of the Sacraments. These Sacraments are found in the Catholic church alone.

By the most ordinary rules of evidence the existence of the church is shown; by the evident necessity for it; by the universal testimony of all, both her friends and her enemies; as She is the only organization claiming the authority requisite for the administration of the Sacraments, the prima facie evidence of her authority is clearly in her favor; it is a fundamental rule of evidence, everywhere recognized as a rule of conduct in all human transactions, that preponderance of testimony and the perfect consistency of all who testify in Her favor, and the endless contradictions and inconsistencies, not only as to one another, but as to their testimony from one day to another, among those who oppose Her, throw not only a preponderance of testimony, but an overwhelming preponderance of testimony on the side of the claims of Holy Church to our belief in Her teachings and to our obedience to Her authority in all spiritual matters; for in all human affairs witnesses who contradict themselves,

and who disagree among themselves, never carry weight when opposed to testimony that is perfectly consistent, and which never varies.

One entering the Catholic church gives up nothing of truth that he had ever learned, he merely adds to it and amplifies it. Every candid person admits that salvation may be attained through the Catholic church, while She alone teaches us that within Her fold only can salvation be assured, therefore all agree, and to question the necessity for being a Catholic would be to disregard the simplest rules of evidence as applied to all human transactions.

Non-Catholics Prove Claims of Church.

There is no claim made by the Church which has not been stated of her, by those outside the church, as a charge against her.

All truth is found outside of the Church, but in fragments only; some held by one sect or denomination, some by another. Inside the Church alone is all truth found as one consistent whole making a complete system.

The teachings of the Church coincide with the known laws of nature in all things, and are clearly in harmony with the laws of nature, and the more familiar one becomes with the laws of the Church and the laws of nature the more evident this perfect accord between them becomes.

To those somewhat familiar with the traditions and customs of different peoples it will be found that all of them, without exception, point to the truth of the claims of the Church. As an illustration, take the custom of human sacrifices among heathens of both earlier ages and of the present time; they show a realization of the need of an atonement, made by human sacrifices, to appease the Divine Wrath; clearly a tradition of the great Sacrifice of Calvary, either from fragments of the earlier prophesies retained among

those who have these practices, or a tradition of the Sacrifice of Calvary heard and partly retained through the ages.

The Phoenix is clearly a reference to the Resurrection of Christ; the Grand Llama of Tibet is a tradition of the Incarnation, either retained from the earlier prophesies, or received later and distorted in the course of time; the very worship of idols shows a belief that the Divinity was to come upon earth and enter into His creatures and dwell among men; a distorted version of the Incarnation and the Holy Eucharist. No myth of ancient or modern times can be found which is not more or less easily traced to the earlier prophesies or to the teachings of Christianity, and in most of them the source of the belief may be readily found by comparison or analogy.

Some missionaries in Africa observed the natives carrying about an immense snake upon a pole and paying divine honors to it. Upon making inquiry as to the reason for this they were told that the serpent had first taught us wisdom; quite evidently a tradition of the temptation in the garden of Eden where in consequence of the temptation of the "Serpent" the forbidden fruit was eaten whereby the human family acquired the "knowledge of good and evil" at the time of the fall. And so we might go on through the list of practices and traditions of the human family among all ages and nations, and everywhere we would find the evidences of Christianity, sometimes more or less obscure, and at other times so apparent as to be easily recognized.

The Bible.

It is illogical and inconsistent to quote the Holy Scriptures as authority for the teachings of the Church until the authority of the Church itself has first been established, for even the teachings of our Divine Saviour as recorded in the Gospels can not be accepted as authoritive until they have

been authenticated by the Church; therefore he who attempts to prove the claims of the church from the scriptures reverses the logical order and occupies an untenable position from which he will be easily dislodged by anyone at all familiar with the principles of logic, for he has founded his claims for the authority of the Church upon false premises.

This has been admirably recognized by the present Sovereign Pontiff in the splendid catechism published by his direction and recommended for use everywhere throughout the Christian world, for in this catechism all quotations from the Holy Scriptures, such as have heretofore been generally used in a number of the authorized catechisms, have been very properly eliminated, presumably for the reason that they tend to convey the erroneous impression that the Church derives her authority from the Bible, while as a matter of fact, the authority of the Holy Scriptures depends entirely upon the approval and verification of the text by the Church.

Conviction Not Faith.

It must not be forgotten that a conviction of the truth of the claims of the Church does not constitute Faith, for "Faith is a gift of God," not accorded to those who are victims of the pride of intellect, or the slaves of vices which they are unwilling to forsake. It therefore follows that a full, logical conviction may be forced upon a person as the result of argument without fruit in bringing the person so convinced within the True Fold, and this is not unfrequently the case, consequently, unless one seeking information does so with earnest and humble prayers for a knowledge of the truth, or in consequence of prayers offered for his conversion by others, the conviction of the intellect alone is of but little value; yet when accompanied by prayer, in either of the ways mentioned, it becomes an important factor in the conversion of individuals and the gaining of souls for Heaven.

Short Method of Teaching Truth.

It is related of the Indian Missionary, Father De Smet, that when visiting an Indian camp or village where his stay was necessarily very limited, and the prospects of a return visit remote, he imparted a knowledge of the principal articles of our Holy Faith, and of some of the more important prayers, in an exceedingly short time by the following very simple method: He would select a number of the brightest children, stand them in a row, equal in number to the parts of the prayer or lesson that he wished to teach; for instance, for the Apostles' Creed, twelve children standing in a row could each easily remember one article of the Creed; in like manner ten children could each remember one of the Ten Commandments; five children could learn the Hail Mary divided into five parts, etc., then, after his departure to other fields of labor, all of the ten who had learned the Ten Commandments, could by a little repetition and practice, each one repeating the commandment learned, impart a knowledge of all of them to each one of the ten children, and in the same way all others in the village could learn all that had been taught in fragments to the various children. Even where catechisms are available, and can be read, there is no doubt that this method would impress the lessons learned upon all persons interested better than merely attempting to learn the lessons from the book by heart, and a promise of a little picture, a medal or other little present upon the return of the missionary for all who had learned certain prayers and other lessons would result in the learning of lessons not likely to be learned either so easily or so well by other means. This plan could easily be applied in ordinary lessons from the catechism by having one or two of the children learn certain answers for a certain day, and have the others each repeat certain portions of the lesson each Sunday, or other day for catechism, until all had learned the entire lesson.

CHAPTER XX.

ECONOMICS.

Useful Household Remedies.

Some very successful missionary priests went through a regular medical course before entering upon their duties. One of the most noted of these was Father Ravalli, after whom the town of Ravalli in western Montana is named. At all seasons of the year, by day or by night, he was ever ready to ride a hundred miles to tend a cow-boy with a broken arm or dress the wounds of a miner who had been shot or stabbed in a drunken brawl, and this gave him many opportunities to reconcile recreant souls to their Maker. He never accepted pay for these services, and he was soon looked upon as a ministering angel by all regardless of religion, race or color, and he was sincerely beloved and respected by all. Consequently when compelled to make a collection for a church or other such purpose the frontiersmen, cattle-men and miners were ready to give him whatever they had.

In isolated parishes it may often happen that the priest will be called to the sick bed when medical aid is not available, or when a physician cannot be had until many hours or days later. In such cases the priest who is informed in such matters may often be able to alleviate suffering, and sometimes to save life.

Croup or Sore Throat.

For croup or any kind of sore throat, wrap the neck in a handkerchief previously dipped in cold water and wrung out just enough to keep it from dripping. Cover this with

a piece of flannel, a woolen stocking, or a towel, as it is important to have every part of the wet piece covered. In the worst cases of croup this will generally give instant relief, and the lives of many children have been saved by it. The writer has used it when the antipathy of the child was so great that physical force was necessary to apply it, yet the child dropped off to sleep almost instantly afterwards, being merely required to keep still a moment, and he did not cough once afterwards, and a second application on the following night put an end to the trouble. It should be used for three successive nights as a precaution, as croup usually recurs during three nights. For ordinary sore throat or hoarseness it should be used every night for several nights or even for a week or two.

Poisoning.

In cases of poisoning, first of all use an emetic. Nothing is better for this than a teaspoonful of mustard—the dry is the best—in half a glass of water, luke warm if possible. After the emetic has acted, if the patient seems to be lapsing into a state of torpor, give him some coffee, either hot or cold, as soon as possible. If there is a tendency to convulsions, pour melted butter or lard down the throat, and in any case get the doctor as soon as possible, although by these means you may save the life of the patient before he comes.

Treatment for Burns—There Are Three Degrees, Each Requiring a Different Method.

There are three degrees of burns. The first degree injures only the outside of the skin, leaving the injured part painfully hot and tender. In the treatment the air must be kept away from the burn. Lint or cotton dampened from water in which baking soda has been dissolved, a teaspoonful of soda to a glass of water, should be put over the burn

and held by a bandage. Sweet oil or molasses as a poultice may be used if more convenient, and some mothers use the scrapings of a potato. The thing is to act quickly. If the burn is over a large surface it should be covered with cotton or flour till a physician can be called. A large burn which only reddens the skin may cause death from the shock.

Second degree burns are those in which blisters appear, caused by the water from the blood pouring out to cool the injured part. This water may be let out by the prick of a pin or needle, but the blister should not be disturbed, as it is the best covering for the injury to be found. In treating second degree burns, soft rags or cotton dipped in carron oil (a mixture of flaxseed and lime water) should be used and covered by a bandage. Clean, soft cloths smeared with tallow are also effective.

Third degree burns, as they are called, take the life out of the layers of skin, and sometimes the flesh underneath. The dead flesh is removed by the natural process of matter forming under it. While waiting for a physician the victim should lie wrapped in a blanket or be placed in a bath of warm water. It is a foolish idea to hold the burned part near a fire to draw the heat out. Most deep burns come from burning clothing, because the flame is kept near the skin so long. Too often children whose clothing take fire die. One whose clothing is ablaze should not run or scream, as the running fans the flame, while in screaming the heat may be drawn into the lungs. To extinguish such a fire, pull a blanket from the bed or seize a rug or your coat and throw it around the victim or wrap him up in the material and roll him on the floor. Something like this is usually better even than water, as the water runs off. If the water is abundant and right at hand, use it. When a person is afire he should be thrown down, the quicker the better. This

is imperative not only in putting out the blaze, but to keep the victim from inhaling the flame.

Usually scalds from hot water are not deep, as the water runs off quickly. When the fluid is thicker than water, then the scalds are deeper. Both burns and scalds on the chest or on any large area of the body are dangerous. It is worth knowing that water will scald before it is boiling or as hot as flame. Heated to 130 degrees it is as painful to the hand as a lighted match, which causes a temperature of 600 degrees. It is also noteworthy that tablespoonfuls of water or coffee heated to 130 degrees can be swallowed from a spoon without hurt, but if the spoon touches the lips, the lips are burned.

Fevers.

In case of fever wrap the patient in a wet sheet wrung out so as not to drip, and then wrap, both under and over, plenty of blankets or quilts. This will often start the perspiration and save a life. The perspiration will often be aided by a hot lemonade, or a teaspoonful of Jamaica ginger in water, if available, or a couple of tablespoonfuls of whiskey in a glass of hot water. If the fever seems to return, or the perspiration does not start within a couple of hours, bathe the body from head to foot with cool water. The bathing may be done two or three times a day and will often of itself reduce a fever and end the trouble.

Dysentary.

In cases of dysentery, or other similar bowel trouble, if there is much griping, a drop of spirits of camphor in a teaspoonful of water will often give immediate relief. In such troubles, without the griping pains, a tablespoonful of common flour mixed into a thin paste with water will often give relief when nothing else will. This is almost the only thing

known to the writer that will counteract the effects of Alkali water.

Chewing an oak leaf, and swallowing the juice will generally give immediate relief in such cases.

Dyphtheria.

In a case of dyptheria a little flowers of sulphur given in water and drunk by the patient may save a life, but in this case call the doctor if possible, as no chances should be taken. In a case of dyptheria given up by the doctor, a sister of St. Joseph put a large feather into vinegar, then ran it down the child's throat, twisted it around and drew out the membrane that was suffocating the child, and saved its life.

Smallpox.

In smallpox one ounce of cream of Tartar in a pint of water drunk in a swallow or two at a time, every couple of hours, is said to be a complete remedy. It is worth trying, while waiting for the doctor, and can do no harm.

Coughs, Colds, Etc.

An excellent old standby to break up coughs, colds and a tendency to fever, headaches and sore throat, is four ounces of flowers of sulphur and two ounces of cream of Tartar, well mixed with a cupful of molasses and taken every morning and evening. For adults two teaspoonfuls and for children one teaspoonful at a time. This will also break up a tendency to boils or prickly heat and is very good to tone up the system generally. It is mildly cathartic and can be had for a few cents at any drug store.

Yellow Fever.

For yellow fever Spirits of Camphor, a drop in a little water, every five minutes, until the fever grows less, then every fifteen and then every half hour, is said to be a cure.

and is worth trying as it is a very useful remedy and may save life.

Whooping Cough.

Whooping cough, so wearing and trying to both parents and children, is greatly relieved by rubbing Amber Oil one part, and two parts Sweet Oil on the child's spine. This is an old standby for this trouble and not sufficiently known.

Sunstroke.

In cases of sunstroke get the patient into the shade as quickly as possible and then apply, to the front of the wrists and the back of the neck, ice, if available, if not cold water, or if that cannot be had, try to dig up some cool earth, and give plenty of cold water to drink, if it is desired and can be had, and do not refuse this under any foolish mistake as it is the best of all remedies. Cold applications thus applied usually give instant relief.

Fainting.

In cases of fainting get the sufferer down flat on the floor or ground as quickly as possible and do not let any ill informed person raise the head or get the body into a sitting position, as so many try to, as the important thing is to get the head as low as possible on the floor or ground, or better still hanging down over the side of a table or chair and at the same time raise the feet, if possible. This may be readily done with a woman while gathering the dress about the feet. Keep others from crowding near, give plenty of fresh air and loosen anything about the neck or waist that may be tight. The position described will almost always stop the trouble at once, while raising the head is the worst thing to do.

Wounds.

A missionary priest may soon obtain a fair working knowledge of the first aid to the wounded from books published on that subject, some of which have been used in the

schools. Any druggist should be able to state where to obtain these books.

Treatment of Drowning Persons.

As quickly as possible after being taken from the water, the patient should be laid across a bench or the seat of a boat, or lacking these, kneel on one knee and lay the sufferer over your other knee, the important thing being to have the stomach resting on your knee or other object with the head and shoulders lower down, then strike the back a few sharp blows with the closed fist or the palm of the hand until the water has run out of the mouth. Then turn the patient on the back and lay flat down and draw the arms well up, full length, above the head; then bend elbows back and press them against the sides to restore respiration, repeating these movements about as fast as you breathe, while others, if at hand, briskly rub the hands, arms, body and legs with towels, if available, or with the hands. This will often restore the breathing, after which the sufferer should be got into bed and warmed up with hot applications.

Some times seizing the wind pipe with the hands and closing and opening the fingers as if to choke the patient will cause a gasp and a scream which is sufficient to revive the breathing. This was done successfully in a case in hand by the writer when the patient was apparently already dead.

Cuts.

A simple and effective treatment for a cut is to wet a piece of white or brown paper, not paper with printer's ink on it, and wrap the cut up in it, leaving the paper over the wound for several days. By moistening the paper not in contact with the wound, it may be removed without disturbing what covers the cut.

Bee Sting, Snake Bites.

A bee sting may be rendered harmless at once by merely applying wet mud or moist earth to it, and it is likely that a snake bite may be neutralized by the same means as this is the remedy used by the brute creation who seek to get into the mud when bitten, and so get over it.

Mosquito Bites.

Irritation from mosquito bites may be relieved by scratching well with a hair brush; the finger nails should never be used; or bathing them with a solution of common soda.

Bed Bugs.

This pest may be eradicated by sousing the woodwork, especially all joints with kerosene oil once a week for three or four weeks, and keeping the bed from touching the wall.

Sunburn.

Distress from getting sun burnt may be relieved at once by painting the face or other burnt parts with cream, buttermilk or milk and allowing it to soak into the skin. It may be prevented by covering the face with a strong solution of alum and allowing it to dry into the skin before going out into the sunshine.

Asthma and Dyspepsia.

These usually go together and the former is caused by the latter. At one time the writer was a victim of both, and therefore knows how distressing they are, but he finally found a simple and most effective remedy, namely, giving up the mid-day meal entirely, and he was surprised to learn how many others were doing the same thing for the same reason. No amount of dieting or reducing the quantity of food taken at three meals a day will produce the same

results, and the reason for this appears to be that the entire rest of the digestive organs between the two meals is essential to remove the trouble.

Within a very few days one becomes accustomed to this and feels no inconvenience from it. Much good also comes from drinking water freely between meals, and as far from meal time as possible. It has been claimed that drinking enough water will cure rheumatism, and this seems reasonable.

An excellent exercise for asthma or any cough or irritation in throat or lungs is to raise the chin as high as possible and throw it well forward, then lower it down onto the chest. Repeat turning the head first to the right, then to the left. If there is a tendency to cough this movement repeated six or eight times will usually cause coughing, but it should always be repeated at least two or three times after coughing and until the tendency to cough ceases. It gives great relief, and at times appears to effect a cure.

Colic.

The dreadful distress in stomach and chest caused by dyspepsia, may usually be relieved at once by taking half a teaspoonful of common soda, either dry or in water.

Cold Baths.

The father of "Layman" is now in his ninetieth year and enjoys a vigor and activity not surpassed by many men from 20 to 30 years younger. He attributes this largely to the fact that he has never in all his life failed to take a cold bath every morning, when at all possible, and each day also to take some vigorous physical exercise. "Layman" is now in his fifty-sixth year and enjoys a vigorous health not excelled by many men much younger, and he has faithfully followed his father's regime.

Steam Cabinet Baths.

To break up incipient colds, fevers, rheumatism, and many other ailments, it would be hard to find anything to excel the steam cabinet bath, which can be had for almost any price now. It should never be taken excepting just before going to bed, or when one can avoid all exposure to cold and drafts of cold air for at least two hours afterwards, and should always be ended with a cold shower or sponge bath.

Obesity.

Clergymen and other men compelled to live lives more or less sedentary some times become inconveniently fat. Perspiring freely as a result of vigorous physical exercise is usually the best remedy for this, and there is no exercise equal to walking, but it requires more time than some persons can give to it, as from three to four hours a day is required to get good results. For exercise condensed into an hour it would be hard to excel sawing or spliting wood with the good old buck-saw and ax. Where this is impossible, swinging Indian clubs and taking callisthenic exercises are a partial substitute, the movements known as the "setting up exercise" in the School of the Soldier in the army drill books, being among the best of these. But to get good results there must be unfailing regularity in this, always exercising every day, without exception, when at all possible and always at the same time when possible.

Catarrh.

Possibly there is no permanent cure for this distressing and persistent ailment, but there is a very simple, inexpensive remedy which gives great relief and sometimes apparently works a cure. Dissolve a level tablespoonful of common table salt in one quart of water, and regularly, every morn-

ing and evening, snuff it up into the nose and draw it through into the throat and spit it out. If regularly kept up for some weeks or months it will become necessary to use it two or three times a week only to keep off the trouble.

Rheumatism.

The only remedy for this affliction that seems to be permanent is that used in the famous Kneip system, founded by Father Kneip, namely, to go barefooted for a short time every day for some months, both in summer and winter time. If this is begun in winter, unless the patient is otherwise very robust, this practice must be gone into very cautiously. First place the feet in warm water, adding cold water until no more can be endured without distress, increasing the proportion of cold water each day until all cold water can be endured without distress. This will probably take a week or two. After this barely step out onto the snow and back into the house again as quickly as possible. Each evening take one or two steps more on the snow, quickly, running if possible, and increase the distance traversed each day or evening until you can walk around the house on the snow, or run, if able to.

This method cured the writer of rheumatism of many years standing and it has cured numbers of others.

Hints on Cooking.

Many a good priest has his temper and his digestion sorely tried by bad cooking, and as competent cooks, ready made, are far from always available, a practical cook book may be a valuable possession. There are many of them to be had for pretty much any price and a number of very good ones are given away with advertising matter and may be had for the asking from any grocer or general storekeeper. A reference to the cook book will often show what is wrong

with the gastronomic art, as practiced in the parsonage, and suggest the remedy. The possession of such a book may well be the means of adding much to the comfort of the priest, besides effecting a material saving in his household expenses, for good cooking is never wasteful, while with poor cooking, it is an undeniable fact that in some families in this country, and in far too many of them, the amount of good food wasted is fully equal to the amount used, and shameful as this is, it is an undeniable fact.

The reader who may feel interested in this subject may obtain much reliable information in this line by applying to the Secretary of Agriculture, Washington, D. C., for the following Farmers' Bulletins, published by the Department of Agriculture, from the most authentic sources of information, founded upon the most thorough scientific research supplemented by the collection and comparison of the practical experiences of many of the most competent persons: Farmers' Bulletin, No. 12, on bread-making; Farmers' Bulletin, Nos. 34, 162, 193, on cooking meats; No. 256 on cooking vegetables; Nos. 105, 237, 249 on breakfast foods; No. 203 on making jellies. If interested in flowers and in beautifying the grounds about the pastoral residence, some excellent suggestions may be had from the same source from Bulletins Nos. 185 and 195. In applying for these bulletins it is not necessary to mention the subject treated of but merely give the numbers, asking for Farmers' Bulletins of the numbers specified. They may also usually be had from your United States Senator or Congressman, and sometimes when not to be had from the Secretary of Agriculture, the Congressman or Senator can supply them and either one is always glad to do this for anyone in his state or district. By asking for Circular No. 4, Division of Publications, a very full alphebetical list of these, covering a great number of subjects,

may be had. They cost nothing, but the stamp for the request for them.

It has been said of General Sheridan, late commanding general of the United States Army, that his success was due, in part at least, to the fact that as a child he had often helped his mother in the kitchen, and that it was of great value to him in after years in connection with his commissary department.

The following lines may provoke a smile in the reader who is surrounded by "All the comforts of home," but they may be of interest to priests in less favored localities who sometimes have to dine on concentrated doses of dyspepsia.

In a certain important city of the United States a Swedish nobleman, who was a general in the Swedish army and also a special commissioner of his government to the United States, took possession of a house that he had rented without waiting for the arrival of his family and servants and invited the former American Minister to Sweden, and also a well known physician, to dine with him. He did the cooking himself and was proud of it and by no means a victim to the silly false pride that might have made him wish to conceal the fact, and his guests informed me that never before had they tasted such delicious dishes as he laid before them.

The Priest's Horse.

As many a good horse is ruined by incompetent shoeing, which is far more common than it ought to be, persons interested may avoid much trouble by having sufficient knowledge of the principles involved in correct shoeing to enable them to watch the work and give directions necessary to guard against a number of harmful practices which are very prevalent. This information, in a condensed and simple form, may be found in Farmers' Bulletin No. 197. From the same source, a glance at the alphabetical list referred to will show

much useful information to be had on the subjects of gardening, poultry, the proper management of cows, and many other subjects of interest to those who wish to increase their comforts and reduce their household expenses. In a rural district a cow will generally pay for herself two or three times over each year, besides the cost of her keep, if properly managed. Poultry pay far better still, and the same is true of some other features easily added to a great many parsonages.

Feeding the Horse.

A horse's efficiency depends largely upon proper feeding and it is surprising how very few persons seem able to give any intelligent information upon this subject.

When a horse has access to green pasturage there will generally be but little trouble with him, but if much service is expected of him he should be kept in at night and given about six quarts of oats each day in three equal meals and plenty of dry, clean hay should be provided, although he will eat but little hay if he has time enough on green pasturage during the day. If kept in the stable when not being used, in addition to hay and oats, twice a week, he should have a quart of boiled potatoes in a half a pailful of bran with a tablespoonful of sifted wood ashes and a teaspoonful of salt. This is excellent to keep him free from coughs, colds, bowel troubles and worms, the principal ailments with horses. He should have plenty of perfectly clean water from a pail clean enough for any human being to drink out of, three times a day a half hour after each meal in summer, and twice a day, in the middle of the morning and of the afternoon, in winter. Ice water should never be given, and it should never be extremely cold, and in cold weather the chill may be taken off it by letting it stand in the stable an hour or two before being used. On the road

give him all the water he will drink, as often as you have a chance, provided always that he has a half hour more to travel before coming to his stopping place.

In cold weather the following ration cannot be improved upon: In the morning two quarts of shelled corn; at noon two quarts of oats; and in the evening two quarts of carrots, substituting the potatoes and bran before mentioned two evenings each week. If he will not eat the carrots, begin by using half as much carrots with an equal quantity of oats, cutting the carrots up rather fine and feeding them with the oats. After a few days begin to increase the quantity of carrots and reduce the oats with them, and after a week or two he will generally become very fond of the carrots and take them readily alone. They usually cost about the same price as oats.

A Cheap and Useful Tent.

For the priest with distant missions or stations to visit, who is liable to be overtaken by night on the road with no shelter, or to have to put up at crowded quarters, where he may be put in with uncongenial or undesirable companions, or even bed-fellows, a little tent will sometimes be a great convenience and comfort. An excellent model for a tent for such purposes was seen by the writer in Arizona in use by two trailers. It was in the form of a pyramid measuring about seven feet on a side and with one central pole jointed like a fishing pole. Any one a little handy with tools can make the pole which may consist of two old rake handles, each three and one-half feet long. Around the edge of one piece is secured a band of galvanized iron about six inches long, and forming a little more than a complete circle around the end of the piece of pole. This may be nailed in place, after punching a few holes in it, or better still, it may have one or two rivets run through from one

side to the other, and fastened on the far side with small burrs or nuts, the ends of which may be hammered down a little for greater security.

The tent should be made of eight or ten ounce cotton ducking, and each side should measure seven feet one inch wide at the bottom and seven feet nine inches high at the highest part and a little over one inch wide at the top. The sides are all sewed together by lapping one inch of each piece over the next piece and sewing it with two seams with good, linen thread well waxed. Along the bottom of each side is sewed another strip its full length and six inches wide. At the top a little funnel shaped hood should be made of two thicknesses of the ducking. This is merely a double thickness of ducking about four inches square with the pointed ends of each side of the tent running over it and securely sewed onto it. For a door a hole is cut in one side two feet wide and four feet high. The door is made of a strip of ducking two feet six inches wide and four feet six inches high, this is sewed across the upper side of the doorway on the outside and on each side of this canvas door are sewed two strong pieces of cotton cord, one foot long and knotted at the ends to prevent unraveling. Similar cords are sewed to the sides of the doorway on each side and four inches back from the sides of the opening, and two others are sewed at the edges of the doorway. The door is fastened shut by first tying the cords on the door to those four inches back from the edges of the doorway, and by then drawing the other cords, sewed at the edges of the doorway, together and tying them together inside of the door to keep the edges of the doorway from sagging down and letting in the rain in wet weather. These cords at the edges of the doorway should each be two feet long in order to bring them together and tie them.

There should also be another piece of canvas, or a rubber cloth, 7 x 7 feet for a floor. When the tent is up the strips along the bottom of the sides should be drawn into the tent and the floor should overlap them.

For the bottom of the pole there should be a piece of wood, hard wood is best, one inch thick and 6 x 6 inches square with little strips two inches wide and one inch thick nailed along on top of the piece first mentioned all around. This forms a socket six inches square with an opening in the middle two inches square for the bottom of the tent pole to rest in, keeping it from working down into the ground. The floor of rubber or canvas should be cut from the middle of one side to a couple of inches beyond the middle, so that it may be laid after the center pole is set up.

Down each corner of the tent and along the bottom of each side, there should be sewed a strong cotton cord, about one-fourth inch thick, as this greatly strengthens the tent. The six-inch strip along the bottom of the sides where the door is should run right across, the same as if the door were not there, as this preserves the shape of the tent intact.

There should be twelve pins for securing the sides of the tent and at equal distances apart, at the bottom of each side, just over where the six-inch strip is attached to it, there should be a loop of cotton cord put in through the canvas and this should be bound all around with the button-hole stitch or it will soon tear out.

To "pitch" or set up the tent, first drive two tent pins into the ground seven feet apart, then two more opposite to them and to be sure that your tent is pitched square, measure across diagonally from one pin to another and then across from another pin to the one diagonally opposite to it. If these measurements are the same, your tent will be square and properly pitched. In driving in the pins, drive them straight, or slightly inclined at the top towards the center

of the tent. Never have the tops of your pins inclined away from the center. Only a "greenhorn" does this and it is liable to let your tent down during the night. The pins should be at least nine inches long to hold in light soils. After driving the pins at your four corners place the end of one section of your tent pole up in the middle of the top of your tent, then run the other section into the cylinder formed by the galvanized iron band and stand up the center pole resting it in your wooden socket. Your tent is now pitched excepting to drive in the other tent pins. A small hatchet is the best for this work, besides being very handy for chopping fire wood if you need it.

If it is likely to rain always dig a trench two or three inches deep along the highest side of your tent and around on the two adjoining sides, as this will lead the water past your tent instead of letting it run into it in case of rain. This tent will be perfectly water proof in the heaviest rains, provided, always, that you avoid touching the inside of the canvas when it rains, for if you touch it, even with a hair of your head, it will leak where you have touched it, unless you have a fly or double thickness of canvas, which would double the cost and the weight and is entirely unnecessary provided only that you never touch the inner side of the tent during a rain.

Many persons, even old campers, have never learned how to use their blankets properly. The proper way is first to lay them down their full width on the ground, one on top of another, then fold them over you to one side like closing a book. In this way you have the full thickness of all the blankets, both under you and over you, and they go exactly twice as far as an equal number, if used partly under you and partly over you. Besides which the arrangement described ensures having them well closed over your back.

If your tent gets wet and is rolled up without getting dried it will get mill-dewed and soon rot and go to pieces, it is therefore important to hang it up or spread it out to dry at the first opportunity after a rain. If it is attacked by mill-dew, which may at once be known by its turning black in spots, this may be counteracted by using the following preparation: One pound chloride of lime, one pound soda, one-half ounce of glue, eight gallons of hot water, mix well with a stick, immerse the tent in this preparation and immediately expose it to the sun and air to dry. Do not get your hands in this mixture any more than you can help as the lime is hard on the skin. This will counteract mill-dew and will prevent it for a long time afterwards. With proper care this tent will last almost a lifetime. It may be carried under a buggy seat or rolled up and secured behind the saddle bow, with the pole either running through it or hanging by the horses sides.

FINIS.

APPENDIX.

Addenda to Chapter IX on Church Choirs and Music—Appendix B.

Many persons appear to have gathered the erroneous impression that Pius X is opposed to having women sing in the churches, although exactly the contrary is the case, for he not only wishes them to sing, but wishes them to be joined by all other women and children, as well as the men and boys, in every congregation, as far as possible, and has directed that they be removed from the organ lofts up over the door, at the rear of the church and be placed towards the front, near the sanctuary. The only part of the mass the singing of which is restricted to male voices is what is sung by the priest, and those portions called the "Proper of the Mass."

As lay, or congregational choirs have heretofore been usually composed of both male and female singers, all that is required to bring them within the requirements of the "Motu Proprio" is to have them located near the sanctuary, at the front of the church, eliminate the operatic music with other forbidden features, and confine the singing of the Proper of the Mass to the male voices, where the altar boys are not trained for this.

As a matter of fact, in the past, in a number of churches, the Proper of the Mass was not sung, or sung in part only, and therefore to have it sung by the male voices would not deprive the female singers of any part of their share in the singing, but would introduce something for the male voices, which has been very frequently neglected in part, at least.

In the United States today there are many lay, or congregational choirs whose music complies with the requirements

for church music, so that but very little change would be required beyond moving them from the organ loft to the front of the church.

This change could be made by using the organ loft for a part of the congregation whose place had been vacated to make room near the front of the church, for the singers transferred from the organ loft. In like manner the organ could usually be relocated against a wall of the building towards the front, and the space in the organ loft thus vacated by singers and organ, very often much more than was required, could be made available to increase the number of sittings, and consequently, the revenues of the church.

Today there are in different parts of the country a number of regularly trained liturgical choirs which are fine illustrations of what can be done. "Layman" knows of several, some of them in St. Paul, Minnesota, and it is doubtful whether in Rome itself, grander music, truly liturgical in every respect, can be heard than that by the Seminarians of St. Paul's Seminary, under the patronage of Archbishop Ireland, whenever and wherever they may be heard, whether at the cathedral, when in attendance there, or elsewhere.

It is to be hoped that the foregoing comments will show the readers of this that compliance with the provisions of the Motu Proprio, in many cases, far from requiring great changes, and drastic measures, may be brought about readily and without any serious difficulty.

Colds—Appendix C.

A severe cold in the lungs or chest may be quickly relieved by placing over the chest and on the back, between the shoulders, a piece of paper well greased with lard or other grease.

Felons—Appendix D.

A felon may be cured by taking a piece of onion, cutting it slightly to let the juice run freely, put a little salt on it, place it over the felon and tie a rag over it to keep it on. In the morning the finger will be snow white and apparently quite dead. In a few hours it will recover its usual color and the felon will be cured.

Frozen Persons—Appendix E.

If the nose, ears, hands or feet are frozen do not go near the fire, but rub well with snow to revive the circulation. Frozen feet should be put into the coldest water that can be found and kept there until the circulation is restored, after rubbing well with snow.

One who is unconscious, or nearly so, from freezing, should be kept away from the fire, in a temperature not warm enough for comfort and well rubbed with snow and put into a cold bath if available, never in a warm bath. Much suffering has been caused and lives lost, by placing frozen persons or members near the fire, and this is the greatest danger.

Rabies or Hydrophobia—Appendix F.

It has been most positively claimed that this dreadful affliction may be cured, even in its most advanced stages, after convulsions have set in, by merely placing the patient in a Turkish or other hot steam bath and holding him there by main force if necessary. In case of absence of proper medical facilities this is certainly worth trying, and might be done with the steam cabinet bath, but where competent medical aid is available no chances should be taken.

Description of Building—Appendix A.

The characteristic features of this building are the portico, the carriage porch, the Moorish arches and windows,

the figures of angels at the top of the tower, and the triple, hanging, horse shoe arches in the interior of the building.

The arches and windows, borrowed from the Moorish, are true horse shoe arches, and not merely circles with segments left out as they often are.

The top of the portico and carriage porch, with their statues and vases for flowers and plants are distinctly Italian, and "Layman" believes that the arrangement of the carriage porch, with its arcade and balcony above, is unique, having the advantages of the colonnades at St. Peter's, Rome, as far as shelter for conveyances is concerned, but being upon an entirely different plan.

The tower, with its battlements and turrets, is from the Norman castellated style. The four figures of angels, with trumpets on the tower, are peculiarly Polish. In pose and purpose they are unlike any exterior figures on buildings that "Layman" can recall, such as the myriad of statues on the forest of pinnacles upon the cathedral of Milan or the figures upon the roof of Notre Dame, Paris, and they have but little in common with the figure of the angel sheathing his sword on the Castle of St. Angelo, the Tomb of Hadrian, in Rome, the Eternal City. They represent the four angels mentioned in the Apocalypse as "Standing upon the four corners of the earth, holding the four winds of the earth, that they might not blow upon the earth, nor upon the sea, nor upon any tree." They also recall the trumpet blast by which all the children of earth shall be aroused from the sleep of death and summoned to judgment upon the Last Day. "Dies iræ, dies illa solvet sæclum in favilla."

The high gables, the spire, the long lancet windows extending through three stories of the parsonage, and interlaced at the top with spandrils, are from the pointed Gothic.

In spite of its Moorish setting, the constant repetition of the quatrefoils and trefoils give the building a distinctly Christian character.

These words are corruptions of the French words, the former being quatre feuilles, the latter trois feuilles, meaning respectively four leaf and three leaf, the former being a symbol of the Cross and the latter of the Trinity.

South of the rose window on the facade the circle symbolizes the Eternity of God, the interior quatrefoil the Cross, the sign of our redemption, and the fleur-de-lis within it the Holy Trinity.

To the north of the rose window there is a similar circle of like import, containing a triangle as a symbol of the Trinity within which is a cross, the symbol of our salvation, with foliated members, each in itself a trefoil, typifying the co-operation of the Holy Trinity in our redemption.

From an engineering point of view, the triple, hanging, horse shoe arches in the interior are designed to combine the principles of both the arch and the truss, thus combining the greatest strength known to engineering. They are designed for reinforced concrete construction, which lends itself admirably to such features.

The side thrust of these arches is carried by the columns along the interior walls, by the walls and by buttresses and walls perpendicular to the length of the building.

"Layman" believes that he who would produce anything original must leave the traveled road, become a pioneer and blaze his own trail; he has therefore taken liberties with styles of architecture which to architects whose sense of propriety keeps them within the limits of well defined architectural rules, may be almost as trying to their nerves as the unannounced advent of a hysterical bull into a china shop, and the resulting combination in the design herewith

produced may well recall some of the ancient Roman temples which were embellished with columns robbed from Egypt and Assyria, and statues stolen from Greece, and it may have a fellow feeling with the cathedral of Sevilla, of which the Spaniards boast that it contains samples of every type of architecture ever known to the human race.

In his design "Layman" has been as regardless of established rules as was Napoleon of the strategy and grand tactics in use up to his time. If "Layman" can lay claim to a fraction of the success of the great strategist and tactician he will be well satisfied.

The cross designed for the front gable is of the dimensions of the True Cross of Our Saviour, as described under the index heading "The True Cross."

The building is designed for a basement, and it should never be forgotten that a great deal of room may be provided in a basement at much less expense than in any other way, and this may be used to advantage in many ways, such as for meeting rooms for societies, for a school, for a parish library, for a winter chapel, for storage room for fuel and other supplies, etc., etc.

If proper attention is paid to drainage, lighting and ventilation, a basement will be cooler in summer and more easily warmed in winter than any other part of a building, and if the floor over it is of concrete, sounds from there will not be heard in the church above. A basement has a number of advantages that can not be had without it.

"Layman" agrees with Ruskin that in the House of God, and especially about the altar, nothing of the nature of a sham should be permitted, and therefore that nothing guilded nor plated should ever be used; that if candlesticks, or other articles can not be had of gold, never use gilt, but have them of silver, bronze, brass, iron, lead or wood, according to the

means of the parish, but have them always real, and never imitations of any kind.

In like manner, "Layman" greatly prefers to see the tall wax candles used in the six large candlesticks for high Mass in some churches, rather than the sham tin candles with little candles stuck in the top of them. One of the real, tall wax candles will last as long as an equal amount of wax made up into many little candles, and for great festivals new tall candles may be used, keeping the partly burned ones for use on ordinary occasions; or the partly burned ones may be remoulded into small candles for use at low Mass or Benediction in small candlesticks, and a well equipped sacristy will be supplied with one or more moulds for this purpose, and the operation of moulding them is perfectly simple. In like manner a partly burned Easter candle may be remoulded.

If it is desired to bleach the wax, melt it over the fire, and have a clean piece of linen or muslin near by, stretched tight in the bright sunshine, and a pail of cold water at hand. Take a piece of wood like a shingle, sand-papered quite smooth, dip it first into the cold water, then into the melted wax, a thin layer of which will adhere to it loosely. Shake or scrape the wax off of the wood onto the white linen or muslin, and if the sun is shining brightly, the wax will become white almost instantly. Altar boys are usually interested in such work and readily take to it.

In the opinion of "Layman" a wooden altar is handsomer and in much better taste oiled in its natural color than painted or gilded or disguised by other tinsel, although a wooden statue, carving or relief may be much improved by being painted in the colors of the object represented, for a painting or carving is always, obviously a representation, and consequently an imitation, of something else, and the more nearly it resembles the object that it portrays the better it is.

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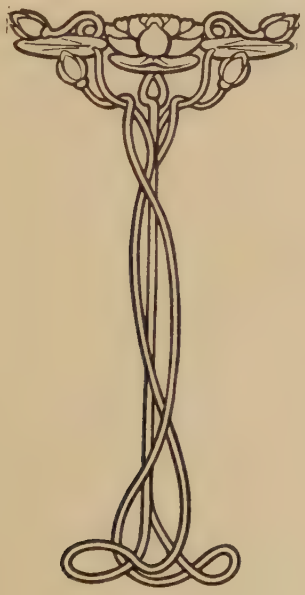

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